CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR.

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RELIGIOUS MISCELLANY.

[From the Charleston Observer.]

EXTEMPORANEOUS PREACHING.

Concluded.

A third argument in favor of extemporaneous preaching, is the influence it is calculated to have on health. The great source of premature disease and death to Clergymen, is the labor of writing sermons. They break in their stomachs, and bring on a train of nervous affections by leaning over their tables in the united mental and mechanical labor of composing and writing. In the composition of unwritten sermons, the most injurious part of this labor is avoided. The mind pursues its efforts, unconstrained by any unfavorable or long continued posture of the body. The body is left to choose its position and consult its ease. The operations of the mind may be continued on horseback, or in any pursuit or exercise. Instead of acting in circumstances where the physical powers are exhausting themselves, the body may be brought to an exercise, where it may be constantly invigorating and adding to its energy. The mind should be trained to habits of diligence and active exertion in all situations. Still in preparations so important, seasons of pleasure and recreation should not be depended on. Hard study alone can properly qualify the minister of Christ to appear in the pulpit. To this end he must have his place for study, and devote himself to it. While he may do much abroad in selecting and arranging his thoughts, the study is the place where his preparations must be finally matured, or they will almost certainly be crude and unfinished.

A fourth argument in favor of this method is the influence it has on the manner of a public speaker. The effect of public instructions depends so much on the manner in which they are presented, that a careful regard to it becomes a duty. Manner, therefore, although not a primary, is a very important subject of attention to the preacher. The most important and well directed instructions lose much of their effect, delivered in a cold, listless and uninterested manner. A preacher must have his own feelings in the subject, or he will not enlist others. Mere reading is ill suited to the instructions of the pulpit. But this will be the character of that preacher's public exercises, who makes no unwritten or extemporaneous efforts. If the feelings of the speaker have been all measured and defined in the study, and he can feel the warmth of no new thought—if he must merely bring forward what is old and familiar to him, he will feel but little enterprise, see the necessity of but little effort, and his dullest performances will probably be those of the pulpit. His greatest excitement ought to be there. If so, he must come within the influence of the proper causes of excitement. He will not find them in the mere reading a discussion, already prepared, although on an interesting subject. Look at the style of speaking at the bar and in the popular assembly. You see the speaker moves his audience. Why? He speaks to men as they are, and feels the importance of producing immediate conviction. These feelings dictate his address, and it is free, untrammelled and impassioned.

These are some of the advantages of extemporaneous speaking, as adapted to the pulpit. All I would advise ministers of religion to attempt is, to acquire the habit, that they may practise it occasionally. It has its dangers too. The greatest danger which attends extemporaneous sermons is that they will be slightly prepared, and made a substitute for all others. If we can ascertain what will best discipline the mind, and enable a minister to effect the greatest good, we have attained to that, which ought to be the rule of duty. That discipline of the mind produced by extemporaneous efforts, which may be valuable under certain limitations, becomes injurious when written performances are excluded entirely. Closeness of reasoning, and a concise style are rarely attained by mere extemporaneous speakers. To this most important attainment, writing with care and study seem to be indispensible. Unite the influence of both, and the result will be better than the exclusive practice of either. The freedom of an extemporaneous habit will counteract the dull and formal style of mere readers of sermons, while the practice of close writing will act against the dissipating effect of mere extemporaneous speaking. The common and extra lectures of every Clergyman should always be extemporaneous. But this practice, if extended to all his public exercises, will never enable him to form a lofty style of speaking. He will prepare in a hurry. A sacredness and responsibility, however, are attached to the exercises of the pulpit on the Sabbath which will urge him to greater effort and more care. In this effort we may look for improvement.

A minister under ordinary circumstances, ought never to write less than one sermon in a week, and it is doubtful whether he should ever write more. Let that be as perfect as possible. Let every written sermon be a model. For all the rest let a minister prepare as well as he can to preach without writing. The labor of writing two sermons a week is sufficient to exhaust the strength and time of any man, if they are perfectly prepared, without leaving any opportunity for parochial duties. It was a common practice of the generation of minister now gone by, to write and read long sermons, and visit their people but little. With this, the congregations of the present day will not be satisfied. A minister must be active. We have not the independent livings they have in the English Church. We live among our people and are fed by them. Every minister must be a business man. Our congregations will not hear with satisfaction, or even tolerate sermons professedly borrowed. It is, therefore, absolutely necessary that something be done to relieve him from the labor of writing two sermon a week; from running down his health by this single effort. He must read. He must study, or he fails to instruct. Neither of these can he do to any good effect, if he must write entirely for all his public exercises.

To pursue the plan proposed with success, however, it is necessary that the mind be well disciplined, and familiar with Scripture, that the speaker maintain a well balanced state of feeling, and a perfect self command, and above all, that he be familiar with the doctrines of Theology. On all these points men are susceptible of improvement, and we are very much the makers of ourselves. Insuperable obstacles are, therefore, presented to none. Diligence, perseverance, and a common capacity, will ensure success to any man.

[From the New York Observer.]

LETTER FROM ENGLAND.

The religious elements of Great Britain.

London July, 30th.—I say *elements*—as this term, more than any other, comprehends, and expresses what I mean.

First, as to their *amount*. It cannot be denied, it is evident, that no people in Europe, or in the world, if our own country be left out of the comparison, are so religious, as the British nation. No where else is religion so prominent, and I may add, so influential. The papal religion is indeed very influential, in one sense, where it prevails—but that sense is a very bad one. I mean, in a pure, and generally, evangelical sense. The doctrine of the English church is, for the most part, sound. A bishop would, perhaps, smile in observing one, whom he would call a schismatic, pronouncing so coolly on his creed. But the time has come, when we may judge even the Pope in such matters. I admit, that the English church, in doctrine, is generally pure; and that the service of this church, as maintained in the country, has answered an important purpose, in supporting, in the bosom of this community, the substantial elements of the Christian faith. It is grateful and hopeful to observe, that, notwithstanding the abuses of the Establishment and the tyrannical sway of the hierachy, Christianity is still respected. The public mind of this country, generally, is sufficiently enlightened to distinguish between the abuses of religion, and the abstract merits of Christianity. Especially is this the fact with those, who are most influential in forming—but above all, in controlling public sentiment. It is indeed imagined by some, that infidelity is undermining the religion of the country. But I do not think so. There are no visible symptoms of such an influence; and I can see no good reasons for believing it. On the contrary, I think that religion has a deep and firm hold of the popular mind, so far as respect for it is concerned. The doctrine of the Established church, and the labors of Dissent, have together infused and maintained a good religious influence over the mind of the British community, which cannot easily be eradicated. The leaven of Christianity is in the mass deep and thorough. There are tens of thousands in Britain, that would die for Christianity at this moment, if called to it, and the popular tendencies of the moral elements, in my judgment, and so far as they have any relation to it, are in its favor. What proportion are real Christians, is another question; I speak only of the religious disposition of the body of the people, if it be proper to call it so—of that state of the public mind, which would be called into action, if the question were proposed and to be decided: Shall we have Christianity, or not?—Will we consent to be deprived of its ordinances and its hopes? Were this test really and earnestly put to this people, there cannot be a doubt, what would be the result.

I believe, therefore, that Christianity has a place and hold in the public mind of Great Britian, most interesting, most important, and destined to be eventful, not only in its influence at home, but over the world. And it is to a great extent the leaven of Christianity—the seeds of personal and of national regeneration are here, scattered over the bosom of the country, and abiding in its soil, ready, under the appropriate showers and influences of heaven, through the efficient labors of a faithful husbandry, to spring up and bear fruit abundantly.

The Religious Literature of Great Britain.

This is particularly an interesting and grateful subject of contemplation to a christian mind: and it is, perhaps, more than any thing else, a presumptive evidence, that God designs to employ this nation, as a highly influential agent in the moral regeneration of the world. In every department of human society, the Press maintains unrivalled sway. There is no other form of influence, that can now at all compete with it. Even the sword is drawn or sheathed at its bidding.

The Religious Literature of Great Britain, is not only too immense to be calculated, but it is, to a great extent, and comparatively, pure; and generally that which is most pure, and most practical, is most influential. Religious books are in every body's library, on every body's table, and are read by nearly all, who read at all. The religious tract flies every where, and searches out every retreat of the poor and fallen, pointing out the way of recovery, and offering consolation. The Gospel is preached more thoroughly and more effectually by books in Great Britain, than it is from the pulpit. It is a singular providence, which, for many ages, has raised up in this country such multitudes of able and holy men, who have consecrated their talents to the production of religious literature. What part, or word, or iota of the Bible, has not been thoroughly discussed by many able hands? What religious topic has not been presented in almost all conceivable forms? What an amount of christian biography! All forms of infidelity have been met at all points. By British writers christianity has been well defended *without*,—so that not a vulnerable point can be found, even by the most scrutinizing foe; it has been thoroughly opened from *within*, so that all may have access to her inexhaustible treasures. It has not only been opened to the learned, but reduced to a vulgar apprehension. One is astonished at the catalogue of religious publications, the production of British writers, and which is every day teeming from the Press, no small portion of which is of some practical importance to the community. The influence of one writer extends where another is wanting, till every space is occupied.

It is a matter of fact, also, that as every department of life is becoming less speculative, and more practical, practical religious books are in the same proportion in more urgent demand. We ought to "thank God and take courage," in as much as we are able to say that the day has gone by, when the *ex-cathedra* dictations of periwig Theologists could govern the world. The world now demands, what is the practical benefit of the things proposed to claim their attention? No preacher in these days can retain a congregation, and no religious writer can find readers, unless he himself is sufficiently charged with a practical spirit to gain their sympathies, and stir them in some practical duty. Practical religious books are the fashion and the demand of the times, and while the learned doctors of the last age, and a few of the present are bemoaning the decline of a taste for their own tedious, or metaphysical disquisitions, and gravely pronouncing that the world is going to ruin, it is all the while growing better, just so far as it is redeemed from their influence.

While the continent of Europe is as good as dead in the production of a useful religious literature, Great Britain is rapidly rising. She sympathises with her sister, America, and is influenced—stimulated by her example. *Elaboration* has exhausted itself, "Who will show us any good?"—not in the bad sense, but in the best, is now the inquiry.

As the language of our country and of this, is the same, the literature of the two is common property. Whatever is produced, that is good, in one, is immediately transplanted to the other. The field of British and American writers is the extent of the English language. The religious literature of America has great influence in this country. Jacob Abbott's *Young Christian*, within the short space of a year and a half, has been published and sold here to a number not less than from 50,000 to 60,000!—and his *Corner Stone* will probably tread fast upon its heels.

It is felt here, that Mr Abbott has stripped theology of its scholastic garb, and brought the practical themes of religion down to common apprehension;—that, in the easiest and most delightful manner, he has chased away from religion its forbidding aspects,—aspects, which the wiles of religionists had thrown around it; that he has given to every man, woman, and child, a picture of himself, in the light of divine truth, which few had done before, and none had done so well; and that he has made the study of religion equally a delight to the refined and to the uncultivated. That such a book, as the Young Christian, should be circulated so widely in Great Britain, in so brief a time, may prove at least the quick religious sympathies of the community.—*New York Observer.*

RELIGION IN AMERICA.

If, say the advocates of the established church of England, there were no public provision for the church establishment, the people would want religious instruction, and the clergy would be poorly paid. Example is better than argument in settling questions of this nature. In London there are 500 churches to 1,500,000 inhabitants, and in New York there are 100 churches to 200,000 inhabitants; so that there is a church to every 2000 inhabitants in New York, and but one for every 3000 in London; or New York has, in proportion to the number of its inhabitants, one half more churches than London. Even the Episcopal form of worship, although it is utterly unconnected with the government, and supported only by private funds, is very handsomely provided for in America. The population of the entire state of New York, by the census of 1830, amounted to nearly 2,000,000 and the number of churches belonging to the followers of the church of England, was no less than 150, being by one-half more than the church of England furnishes to Westminster and the other divisions of the metropolis already referred to. Then if we reject the drones of the church of England and consider only the working clergy, the American clergy on the voluntary principle are better paid than ours on the compulsory. The salary of a clergyman at New York ranges from 300*l.* to 600*l.* more than the average income of the working clergy of the establishment, or the dissenting clergy throughout the kingdom; and this too, in a country where bread and meat are about half the price they are here, where sugar is about half the price, where coffee is half the price, where wine is about one third of the price, and where tea is about one fourth of the price. Even bishops are not overlooked in America; Mr Stuart tells us the bishop Hobart was a few years ago advised, on account of his health, to visit Europe, and that the trustees advised him while there "to live like a bishop." On his return after two years' absence, they presented him with 14,000 dollars, being at the rate of nearly 1,500*l.* a year, although they must also have paid for a substitute. Now, although, this was not paying him like the bishop of London, it was giving him a great deal more than is paid on the continent of Europe to an archbishop under compulsion.—*Westminster Review.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

COMPENDIOUS SERMON, NO. 29.

"I will make thee a terror to thyself."—Jeremiah xx, 4.

This was the denunciation of the Almighty against Pashur, the priest, for his presumptuous opposition to the prophet Jeremiah; and perhaps a more fearful sentence was never pronounced upon any human being. We may endure the enmity of the world, while we have a refuge within ourselves, and are fortified by the alliance of Heaven. We may sometimes flee from devouring flames, or an impending flood, that seems ready to overwhelm us. We may hope to escape from the sword of the assassin, the claws of the leopard, the teeth of the lion, or the poisonous fangs of the serpent; but whither shall a man retreat from himself, when he becomes his own deadly foe? or how can such a man reasonably think himself secure in any imaginable condition?

All the annals of impiety and vice demonstrate that we may become our own implacable foes; that we may be arrayed against our own peace and safety, in weapons more appalling, than the dirk of the assassin, the teeth of the tiger, or the sting of the asp. As a "family or a city may be divided against itself" so there are passions and powers in man, which may engage in mutual strife, that will end in nothing short of the total ruin of every thing within and without him, which he ought to hold most dear. Our very infirmities, if we are not aware of those weaknesses, and especially if we rely upon them, as faithful and sufficient guards, will leave us exposed to many a danger. Our follies will aggravate every evil; and our positive corruptions will complete the catastrophe. "He that hath no command over his own spirit is like a city, that is broken down and without walls." To vary the figure, when reason and religion, which ought to exert a supreme control, are suffered to lose their influence, and the animal appetites or earthly passions usurp the helm, while they fill the sails, those passions or appetites make shipwreck of every thing, if, like piratical mutineers, they do not destroy or imprison their superiors, and take every thing to themselves.

This struggle between the nobler and the meaner principles and dispositions is exemplified in many, during the formation of vicious habits; when the course of self degradation is commenced but not completed, and especially while they are near the medium or middle point of that course. At first, the danger is often too obscure to waken sufficient alarms, to call their better principles into exertion, and near the close, these principles are too much enfeebled, or too dormant, to perform their office, or make any proper resistance. From the hour, when it becomes evident to the intemperate man for instance, that he is indulging a habit, which, if persisted in, must terminate in his ruin, till the time, when, after many ineffectual resolutions, he abandons the hope of reformation, he is a terror to himself. In the intervals of sobriety and self possession, he feels the peril of his condition; he sees the gulf before him, to which every new indulgence is precipitating his steps; he resolves to deny his appetite, and hopes to subdue his penicious habit. Temptation returns; he remembers the regrets he has felt, and reason, stifles the expostulations of conscience, and overcomes the purpose he had formed. Again he comes to himself, laments again his abject condition, endeavours to mend his broken resolution, and to render it stronger than before. Once more the stability of his purpose is tried and found wanting; and, while by repeated proofs, he is made to feel the insufficiency of all his better principles to restrain him from that indulgence, which is threatening all that is most dear and sacred in his condition, his character and relations, he may well be filled with the most awful forebodings. Justly may he tremble at himself. His appetite is like a roaring lion, ready to devour him.

In the case here described, what may be thought to be the moral infirmities of the half ruined man, render him an object of distrust and terror to himself. He dreads the consequences of his habitual indulgence, but does not think that indulgence very culpable. He regards the habit more as a misfortune than a sin. Instances however occur, in which the offender is made to arraign and condemn himself; to pass an irreversible sentence, anticipating a tremendous doom from a higher tribunal.

There are times indeed, when the sinner may seem to have lost discernment between right and wrong; when he commits the most flagrant crimes, without realizing what he does, proceeding from sin to sin, with little or no reflection on the past, and no anticipation of retribution to come. The conscience in such a course is spoken of as, "seared with a hot iron," and thus rendered insensible. To some it may appear to be extinct. Frequently however events prove it to be otherwise. We may have powers, which are not exerted; which for a time discover no indications of their existence. The animal powers have their periodical slumbers, when the strong man is hardly to be distinguished from the weak. The faculties of the mind may for a season fall into a deathlike repose. The things which have been most familiar, may seem to have perished from the memory, and again they may appear in the liveliest colors. The fancy may seem to have lost her graphic art when she has only dropped her pencil for a time, and discernment itself is liable to the like alternations of activity and repose. So it is with the moral powers. Of conscience, when most inactive, it may often be said, it "is not dead, but sleepeth." Moral slumber is not indeed necessary to revive or strengthen any moral faculty, as natural sleep is the animal powers. Nor is the former regular and periodical, like the latter. The animal slumbers a few hours, and then naturally and necessarily wakes. The conscience, alas, may slumber for weeks, and months, and years. Still it may retain all its dreadful energy; and, when it is least expected, wake like a strong man from his sleep, to the consternation of him, who has long disregarded those dictates, which in former years were repeatedly and distinctly uttered.

The agonizing terrors of an awakened conscience many a felon has experienced, on the commission of some crime of peculiar malignity. In vain had he selected, as the scene of his wickedness, the depth of darkness, solitude and silence. In vain had he executed the plot from beginning to end with prudence so consummate, as to elude the watchful eye of the magistrate, assisted by thousands of other eyes, which were interested in detecting and bringing him to punishment. He is made to bear witness against himself. Conscience pursues him with accusations, which will not be silenced. She haunts the bed of repose, and mingles horror with his waking thoughts and the visions of his slumber. She follows him in his daily occupations; and in those revels, where he has been accustomed to drown his reflections in excess, he still hears her voice mingling itself with the riotous mirth, and is presented with the appalling image of his crime, from which he can neither close nor avert the eye of his imagination. She presents even in his countenance the indications of his guilt, and sometimes compels the reluctant tongue to finish the confession, which hardly needed the aid of words to make it complete.

Such a terror to himself may the sinner become even in this world; how much more in that world, where the spirit will be disencumbered of everything earthly, which now prevents the free exercise of its powers! where there will be nothing to amuse, nothing to divert it from attending to its real condition and seeing every thing as it is! There the conscience of him, who has lived and died in sin, will, we believe, perform its perfect work. It will present him with the clearest view of all the desolation he has brought within himself, and all the ruin he has spread around him; thundering continually in his ear, "It is thou, that hast done this."

The representations made above are not mere fancies. Some of them indeed may be regarded as extremes, which may become realities to any one, who trifles with moral danger in its lower degrees. "Let him, that thinketh he standeth, take heed, lest he fall." Every one, who is not established in the principles and the practice of virtue, or in other words, who dares in any case to violate the divine law, may well be anxious for his condition. As he would be safe, let him [illegible] against the formation of habits, both positive and negative, which are not approved, on the most serious reflection. If any such habit be already begun, let him abandon it without delay, and especially if it has become so strong, as to require any painful efforts to forsake it. If he has made many resolutions, which have been overcome by temptation, let him avoid the places and the occasions of temptation. Thus watching, he may confidently pray to "Him, who is able to keep him from falling, to present him faultless before the throne of his glory." Even those, who have become a terror to themselves, should not despair. With the most solemn warnings, we would mingle the encouragements of the gospel. There is one arm, which is able to save those, who feel that they are too much enslaved by sin, to effect their own redemption. There is one hand, which is able to break their chains, strong and manifold as they may be, and "to deliver them into the glorious liberty of the sons of God."

MATHETES.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

The anxious solicitude of teachers for the moral improvement and spiritual well-being of their scholars may be evinced by other and more particular attentions than those which I have already suggested, according to the time that can be spared, and other circumstances of the parties. But such as I have before hinted at cannot I think be omitted without incurring the grave charge of a sad dereliction in respect to that zeal and fidelity in this cause which duty so plainly and imperiously demands. Visiting the children occasionally at their homes—particularly the poorer classes—will be found of immense benefit. This should never be neglected by teachers who can possibly find time to do it—and especially by female teachers whose more appropriate sphere of duty this seems to be. The influence thus acquired over scholars, I apprehend will be an ample remuneration for whatever sacrifice may be made in this way.

Now can it reasonably be feared that such habitually kind and affectionate attentions to children—though blended at times with the closest familiarity—may foster in them an unhappy self-conceit?—an idea that they themselves are of supreme importance? Impossible. Genuine kindness and real sympathy rarely engender in those who are the recipients of them any of the less amiable affections. And whatever course of juvenile discipline may be chargeable with the evil so often complained of now-a-days, it surely cannot be the result of any thing like that affectionate regard for children that I am here urging on the Sunday school teacher. No. Say that children may be spoilt by indulgence—that vanity and self-esteem may be nourished by flattery—that pertness may be produced by unguarded expressions and misplaced approbation—that dogmatism and self-conceit may be the natural growth of injudicious management or lax parental authority;—but say not that a deep and tender solicitude for the best interests of the child—exhibiting itself in habitual acts of kindness and attention—in wholesome counsel and friendly suggestions—in marks of generous sympathy and warm affection—gushing forth from the full and living fountains of the soul in one perpetual stream of benevolence and love—ever has produced or ever can produce these unhappy dispositions. Indeed I would have children feel and know that their own happiness—the improvement of their own characters and capacities for usefulness in life, are matters of the deepest interest to their friends, and should be of the first moment to themselves—and the same lesson which teaches them this will also teach them to prize modesty, gentleness and humility as essential elements in the characters they should aim to establish.

There is I think but small danger lest, as some have suggested, children confound or identify this affectionate interest in their progress and improvement with a respect and admiration of the virtues and qualities they already possess—and be therefore inflated with pride at the thought of what they are. So while I would counsel every Sunday School teacher to neglect no opportunity of expressing his attachment to his scholars, and his ardent solicitude for their temporal as well as spiritual well being, I would caution him at the same time against ever letting himself down to a level with them, and indulging in that trifling and too common familiarity, which instead of confidence is sure to breed contempt.

It may be asked—'is not the faithful Sunday School teacher bound to exercise the same benevolent regard and earnest solicitude for all children as for those of his own school?' Yes.—But there are considerations of a peculiar nature which make the duty in the latter case far more imperative—there are great and important ends to be reached which would not otherwise be compassed—great and important benefits to be realized that would not otherwise accrue.

He acts—at least during the time the school is in session on Sunday—in the capacity of a religious guide and teacher of his class—If such a capacity involves any responsibilities, they are certainly those of the very highest nature—If the truths he endeavors to impress on the minds of his class possess any value, they possess an inestimable and supreme value—and if it be at all important or desirable that these truths be fastened in their minds and engrafted upon their affections, then it is in the highest degree important and desirable. Teachers should therefore carefully study to know and diligently strive to avail themselves of all and especially the best means of ensuring their success.

Some of the great and obvious advantages of the week day intercourse with, and attention to children here recommended will form the subject of another communication. B. F. B.

FOR THE CHRISTIAN REGISTER.

INSTRUCTIVE BIOGRAPHY.

One very delightful way of giving religious instruction to children, is by bringing before them the lives and actions of the good.—Talking of abstract truths is useful, but if at the same time we can show those truths as they have been embodied in some living person, it is better. It makes the child feel them as realities. It brings virtue before them not only as an idea, but an act. It makes them realize more, (what we all should realize), that holiness is not a theory, but a life. It makes them feel too, that virtues of a high character have been attained, and that it is possible for them to attain them. It creates a sympathy in their mind. It gives them a living person, instead of a mere ideal, to cherish. In speaking of kindness, benevolence, and heavenly love—we should not only show them how it dwelt supremely in the bosom of Jesus, but how it inspired the Apostles, how it warmed the heart of John Howard, how it threw a new life into the spirit of Oberlin.

This has already been found useful—and as many teachers are happy to hear of any book which may aid them in their instruction—we would recommend a short memoir which has lately been published in this city. The memoir of Rev. S. Osgood Wright, late missionary to Liberia. The expense is so trifling that all may obtain it, and it is so fruitful of events that it may be brought before the scholars with great benefit. It has indeed some advantages over such lives as Oberlin's and Howard's. It is more within reach. It is the life of one who has lived in our own day, and in our own New England. He had no peculiar advantages above all children. His parents were poor,—when young he was ignorant. He was given to bad habits. He rose by his own exertion, and the help of God. He rose from skepticism and gross vice, to a pure christian character. In his boyhood he was tempted into ruinous folly, and drank deeply of the bitterness of sin; and through a contrite heart, he became a sincere follower of his blessed Lord, and an example to unbelievers. First—he was a Sabbath breaker—a drundard—and an infidel—afterwards, a penitent christian—a minister of the Gospel, a missionary, and finally a martyr to the cause for which he left the scenes of his youth.

This tale has already been repeated with great effect, as a general lesson, before one or two of our schools. It shows in a striking manner the gloomy path of the sinner, and how the spirit of God may enable one to break away from his bondage, and sit down by the rivers of life. It shows what may be accomplished by an ardent desire; how many obstacles may be overcome by a fixed determination; how elevated a christian character may be gained, by prayer and a pure zeal.

Mr Wright was of the Methodist persuasion, but his affections were limited by no sect. He was imbued with the spirit of Christian liberality. During many months of personal acquaintance, we never saw anything which looked like party prejudice. His heart was full of benevolent feeling, and he greeted the humble follower of Christ, as a fellow laborer, whether he agreed or differed with him in religious sentiment. It was a bright feature in his character. "No man," says his biographer, "was less anxious than he to subject the religion of his neighbors, or their profession of it, to the test of the peculiar doctrines of his own sect. Much as he was attached to that faith, and to those who had fellowship in it with him, he revered still more the faith which is common to all christians. He revered Christianity itself, and the spirit of Christianity was in him." He thought less of doctrinal views, than of the indwelling spirit,—love to God, and love to man—or that which Scougal calls "the life of God in the soul of man." He felt that he who follows the most closely our blessed Lord, is the best Christian, and that the true spirit of Christ dwells among all sincere believers of all denominations.

We have given a slight sketch of this book, believing it may be made useful in the way we have mentioned. Let the teacher read it over and relate what points he may think best, and if we mistake not, he will soon see by the earnest look and the brightened eye—that the good seed is taking root in the heart. W.

FOR THE CHRISTIAN REGISTER.

TRUTH OR FALSEHOOD? ACCIDENTAL OR PIOUS FRAUDS?

Sir,—Some things are amusing; some are disgusting. That is, a foolish lie amuses; a malicious lie disgusts. When I first saw that Mr Colton in England was publishing his stories about the downfal of American Unitarianism, I was amused; and when I found that Mr Matheson was telling the same stories here about *English* Unitarianism, I was at first still more amused. The folly was so barefaced, that one could not but smile.

But I perceive that your correspondents *Reflector* and C. B., take the matter more seriously; they see mischief in it. I fear therefore that these reverend falsifiers have uttered what belongs to the second class alone. *Folly* acts without concert, speaks at random, and is too volatile to lay schemes. But here seems to be a scheme; a simultaneous effort on the two sides of the Atlantic to persuade each that Unitarianism is dying in the other. A palpable plot, Mr Editor;—not bearing marks of *wisdom* perhaps, but certainly having the complexion of another parent besides *folly*. *Folly* may be the mother, but what is the name of the *father*?

If Dr Matheson has not left the country, I should like to have some one call on him civilly, and put to him these questions:—"You say that ten (*six* or *ten*, which is it, Mr Editor?)* American churches will hold all the Unitarian congregations in England. How do you know? Were you ever present at the worship of ten or six Unitarian Congregations in England? Did you ever worship at Mr Fox's, or Mr Aspland's,—at either of the two in Liverpool or Birmingham or Manchester, —at Bristol or Exeter? Of those ten (I will not put you to the blush by naming more,) how many have you been present at? If at all of them, what is your understanding of the duty of veracity? If at only part, or at none, what right have you to make any assertion about it?"

It would be pleasant to see how the worthy Doctor would look when obliged to answer these questions distinctly. It would be a scene for a painter. The examination of Colton respecting his personal knowledge of our American congregations, would make a good companion piece.

This subject would bear extensive and serious handling. It would lead to some wholesome remarks on the duty of truth-telling, and to some inquiries whether you are to understand, from the strange stories invented and circulated in the religious world, that it is thought to be a christian duty to put down an opposing sect by any means, and that there is no harm in falsehood if it be uttered in the cause of truth? If one might judge from what is constantly taking place, it is so. Stratagems and wiles are made use of in the holy war of sects, which imply that all is fair *which will answer an end*. For example,—the frequent stories set on foot and circulated industriously respecting the conversion of distinguished Unitarians to Orthodoxy. Whence do they arise?—unfounded, gratuitous, calumnious—do they arise from accident? or are they part of a plan,—a system of manœuvering? The trick is an old one, and has been repeated till it is strange any one should be deceived by it; but are we or are we not to suppose that it is repeated purposely? Is it accidentally or not, for instance, that the story was circulated respecting Dr Carpenter in England, so that he was forced publicly to deny it under his own signature? (not *over*, Mr Editor, as some of your correspondents have it,) respecting Dr Channing a few years since, Dr Nichols, Professor Ware senior, &c. &c.; that such an one was circulated a fortnight since respecting Mr Muzzey of Cambridge Port? These stories are often got up just at the time of great excitement, and are so used as to aid in helping forward those excitements. Is this accidental? Was it accidental or not that the false report of Daniel Webster's conversion was circulated through New Hampshire just in season to help on the machinery of the four days meetings?

All these things *look* as if they were parts of a deliberate plan. Perhaps they are not so; so much the more unhappy that they seem so. Perhaps this simultaneous painstaking in England and America to make each country believe of the other what is not true, is no part of a desperate policy. The more unfortunate that it should seem so. I suspend my judgment. I only hope, that if C. B. has any thing more to say on the subject, he will say it; and that if Dr Matheson sees my questions, he will answer them. E. N. T.

* We have seen two readings; namely "ten" and "six to ten;" which is the genuine report of what Mr Matheson said we cannot tell.—Ed.

FOR THE CHRISTIAN REGISTER.

MYSTERY.

Mr Editor,—The Boston Recorder makes certain strictures on a paragragh selected from an article that appeared in the last Christian Examiner entitled "Remarks on Mystery." The particular sentence criticized is that in which the author of that article states the doctrine of the Trinity. "The Father is God, the Son is God, the Holy Spirit is God, and these three make one God." An examination of the strictures alluded to will I trust show the bearing of the remarks that follow.

1. The Recorder mistakes the intention of the author in the Examiner, when it intimates that intention to be to give an unfair representation of the doctrine of the Trinity by using the word *make* instead of the word *are* in the expression—"these three make one God." I am sorry the Recorder should have thought it necessary to impute a wrong motive to the author,—yet the imputation which it does in fact make renders it necessary for me to say that the language used in setting forth the doctrine of the Trinity was used in all simplicity and honesty.

2. Not only does the Recorder in commenting on the language used, mistake the author's intention, but it misrepresents the fact. For, in the very paragraph quoted by the Recorder, not only is the word *make* used in stating the doctrine of the Trinity, but the word *are*, the very word which it is intended should be used, is introduced repeatedly. Take the following instance. "We deny not only that there *are* three persons in the Godhead, and but one God, but we deny entirely the possibility of such a thing." In fact the words *make* and *are* were used indifferently, as convertible terms.

3. But suppose the word *make* had alone been used. Still the Recorder would find great difficulty in maintaining its statement that this word is "very seldom we think never" employed in the connection in question by advocates of the Trinitarian view, and that by the use of it the doctrine of the Trinity was therefore misrepresented. Immediately on the appearance of the strictures of the Recorder a near neighbor gave me the testimony of his own experience to the fact that the word *make* is used in the same connection in which the Examiner employs it by advocates of the Trinity. Here is positive proof against negative.

4. An important concession is made by the Recorder when it admits that, if the word *make* be used in stating the doctrine, that doctrine is neither worthy nor capable of belief. It is important as admitting that the credibility of the doctrine rests upon the difference between the words *make* and *are* in its statement. What is this difference? Can a difference be conceived or expressed? In reading the Recorder's remarks I recollect the earnest hope I had that I should find in them a luminous exposition of this difference. I was however doomed to disappointment. It was indeed said that, when the Trinitarians say "these three make one,"—they do not say it as they would give the result of a numerical addition. But to my poor comprehension this gives no explanation at all. I suppose that the word three or one, wherever it stands, expresses a numerical quantity and nothing else. An important concession then is made because, if adhered to, it compels the Recorder to give up the Trinity altogether.

5. The Recorder says that the author in the Examiner has been fighting against "a man of straw." So far as I can judge, I think that the doctrine of the Trinity *is* like "a man of straw," —that it has no means of successfully defending itself against attack, that it is not a living thing that has come forth from the source of all power and life and truth. Alas, that Christians can put their trust in a thing so weak and shadowy and unsubstantial.

6. The Recorder, as it admits that the doctrine as the Examiner states it is incapable of belief, so it proceeds to infer that no human being ever did believe it. Therefore it concludes, that Trinitarians "*must lie*" when they profess their belief in it, or the Examiner does not state it rightly. I reply to this, there is such a thing as assenting to a doctrine without in any proper sense believing it,—there is such a thing as submitting to a doctrine without in any proper sense receiving it. When a man says he believes in the Trinity, I allow he is sincere, but I affirm he has not made the most happy use of terms. He *assents* or *submits* to the doctrine rather than believes it.

In conclusion let me say it would be a great satisfaction to have two questions answered. In explaining the doctrine of the Trinity what is the difference between the force of the word *make* and the force of the word *are*? Do all the thousands of minds upon which this doctrine is imposed accurately understand that difference which it may by some be thought possible for the imagination to conceive?

Examinator.

FOREIGN PAUPERS.

Mr Editor,—Will you allow me room for some cursory observations in your paper, upon the subject I have named—I propose no elaborate essay, and only wish to call the attention of your readers to a matter which, thank heaven, is beginning to attract public attention in various parts of the country. I have been much surprised with several statements I have seen of the rapid increase of foreign paupers among us. The poor abroad are increasing in number, and vagrants and vagabonds are pouring in upon us like a flood. Let me state a few facts that have recently come to my knowledge through the public prints and otherwise. It seems that a pauper lately appeared before the police justice of Albany, and stated "that in June last, the parish officers paid the passages of himself and about *forty* others of the *same* parish, from Chatham to the City of Boston, in America, on board the ship Royalist, Capt. Parker, and that they landed at Boston in the month of July last. That the parish officers gave him thirty shillings sterling, in money, in addition to paying his passage. That he is now entirely destitute of the means of living, and is unable to labor and prays for relief." I adduce this, not as a solitary instance, but as one example of what I believe is becoming a prevailing practice among the English parochial officers.

The Commissioners of the New York Alms House have recently complained in their report of the enormous expense incurred by the city for the support of foreign paupers; while in Philadelphia, we are told from a highly respectable authority, the support of their own poor would be an insignificant charge, and that more than three fourths of the inmates of their Alms House are foreigners, who are permitted to land in the Delaware and come up to Philadelphia—sometimes whole families come almost directly from ship-board to the Alms House. In Baltimore we are told it is very much the same. And what is the fact in our state. Take two of the Districts of the Boston Dispensary for the year ending September 30, 1834. In Fort Hill District out of 153 patients, 129 *were destitute foreigners*. In Broad Street District, out of 324 patients 312 *were foreigners, all of whom were British born subjects excepting four*. The increase in our Alms House is fearful. The following are the returns shewing the increase in *five* years viz:

For the year ending Sept. 30, 1829—Americans 396 Foreigners 284.
For the year ending Sept. 30, 1834—Americans 340. " " " Foreigners 613.

So that in five years although the native population has largely increased in our city—the number in our Alms House has diminished, while the number of foreigners in our Alms House *has more than doubled*.

In Cambridge I am told that more than *four fifths* of the paupers are foreigners—and there is no reason to suppose that the proportion is less in some of the neighboring towns.

Is not this truly alarming, Mr Editor? Must we become the receptacle of all the cast off population of Europe, where pauperism is rapidly on the increase? Must we receive into our embrace, and warm and cherish and support the honest and dishonest poor, the villains and vagabonds of the earth; *the cankers of a calm world, and long peace*? They are flowing in upon us not only on the Atlantic coast, but by thousands and tens of thousands from the Canada frontier. A large portion of the host that every season is landed at Quebec finds the way directly to our cities, and then forthwith becomes a festering mass daily increasing in numbers, and daily diminishing our national strength and impairing the value of our good institutions.

In a succeeding paper I propose to point out some of the evils of this population, and show how much we have to fear from it in its present condition, and how much from its probable rapid increase, unless some check, with the authority of the nation, shall be made an effectual barrier against it.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 15, 1834.

LORD'S DAY.

We have already made some remarks concerning the history of the Sabbath and Lord's Day. But a very important consideration, and one not without its difficulties, remains; namely, how it should be observed. Its due observance may be comprehended under two heads; first as a day of rest, and secondly as a day of worship, a day consecrated to religion.

As a day of rest we cannot doubt that the Lord's day should bear some resemblance in the manner of its observance to the Jewish Sabbath. It is evident that Christ by his peculiar manner of teaching by example, by incidents, no less than by the precept that the Sabbath was made for man, was ever ready to divest the day, as it existed when he taught occasionally in the synagogues, of all superstitious, or mere ceremonial sanctity. And among the bitterest accusations brought against him by his brethren, the Jews, were those of violating the sabbath and of remissness in respect to seasons of fasting. But from its real sanctity from every thing vital pertaining to devotion and prayer, there is nothing that leads to the supposition that he countenanced any relaxation. From the very fact that one day in seven is singled out for the purposes of private meditation and of public worship, of charity and of peculiar domestic improvement in all kind and holy affections, we may pronounce all idle social intercourse, all frivolous amusements incompatible with the due observance of the day, both in regard to those who spend it thus, and to those who are liable to be interrupted by noise and intrusion.

A great diversity exists in different countries and different communians respecting the observance of the Lord's day as a day of abstinence from the common occupations and amusements of secular days. The Catholics for example, except the small portion of time employed in public religious services, regard it as a holiday, and the Puritans of former times regarded it as a day of almost uninterrupted religious service and private religious reading and meditation; and at the present time we approach more nearly to the Catholics in this respect than to the Puritans.

We recollect some years ago to have read the remarks of a German traveller coming from a Catholic part of the Empire, in which he speaks of the manner in which the Lord's Day is observed in England, with apparent surprise—all the shops and places of business being closed, and public amusements wholly abstained from. Any thing short of this, in a Protestant country, would be deemed an outrage against decency. But while the abstaining from public secular concerns, from theatrical exhibitions, and amusements which occasion crowds and tumult by their notoriety, is still required by public opinion among the protestants of England and America, yet it cannot be doubted that a very large portion of the people are now much less scrupulous than they formerly were, both in regard to engaging in business transactions and spending the day in mere pleasure. Unnecessary travelling, and riding either for recreation, or for the sake of visiting the resorts of idleness and dissipation, have increased beyond the increase of population and wealth. And, to speak generally, a great diminution of respect for the day of sacred rest has taken place. These are facts that will not be denied. All who reside in the vicinity of this city, (and we have no doubt that the Lord's Day is observed as well here as in any large town) well know that we do not overstate the degeneracy of these times.

What then is the remedy for these evils? Is it to be looked for in legislative provisions, in strict laws and in their strict execution? We think not. These methods have been tried; and in times more favorable for their execution than the present, they were found inefficacious, because not sustained by public opinion. The very act of executing the laws against riding and travelling on Sunday, became a secular employment taking up the time and enlisting not only the energies, but often the vindictive passions of tithing men and magistrates, and producing vexation on the part of those who subjected themselves to a penalty, and sympathy among their friends, whenever any color of apology could be given for such infringement of the laws. At any rate the experiment failed and will probably never be renewed. We look then only to moral means, to all efforts which can be made to render the Lord's Day an improving and happy day, both in families and in the temples of the Most High. And abounding as we do in houses of worship, in books of moral and religious instruction, in Sunday Schools, which take off from the weariness which once pertained to the day, and made children and youth long for its close; our only hope of preserving the present reverence for it, and of securing a still greater, is in giving all the power we can to these means—in rendering public worship as attractive as may be consistently with its solemnity; in making the Lord's Day, a day of peculiar domestic enjoyment and delightful intercourse between parents and children; in giving such a direction to all the lessons imparted to children and youth as shall enable them to fill up the day with useful employment; which shall nourish their minds without overloading them; which shall fill their hearts with love to God and love to man; which in fine shall so prepare them in youth for spending the day of sacred rest and devotion, that, in manhood and old age they will feel no vacancy and weariness in its stated returns, for want of appropriate occupation.

BAPTISM OF A JEWISH CONVERT TO CHRISTIANITY.

The following account of the sacred administration of Baptism is taken from the "Christian Reformer."

On Sunday, 27th of April, a novel and most interesting event took place in Strand-Street Meeting-house, Dublin—the baptism of Joel Nathan Levi, a Jew, of the tribe of Judah, a native of Plutzk, on the Vistula, in Poland. The Rev. J. Armstrong delivered a discourse on the rite of Baptism, taking for his text Matt. xxviii. 18--20. The sermon being concluded, the preacher proceeded to give a memoir of the convert; stated the reasons why he and his colleague had so long delayed to admit him to baptism, namely, that they thought it due not only to themselves, but also to Mr Nathan, to make a strict investigation of his moral character; which having been done, and every satisfaction obtained on the subject, no farther obstacle remained to his admission into the Church of Christ. He gave us a little sketch of his (Mr Nathan's) mind, in its progress from Judaism to Christianity; or, as we take leave to express it, in its journey from Mount Sinai to the Mount of Olives.—Disapproving entirely of the Trinitarian views, and finding by the study of the Scriptures, that Christianity itself is not accountable for such doctrines, he embraced it in its purity, being ignorant at that time of the existence of any sect professing Unitarian Christianity. Of this important circumstance he was informed in Prussia by Friedlander, who told him such were to be found in England; and this induced him, like Nathaniel, to come and see. He also supplied him with the writings of Moses Mendelsohn, who treats of this faith, and had a controversy on the subject with the celebrated Lavater. Mr Armstrong having concluded his statement, proceeded to put some questions to Mr Levi, bearing on the leading truths of Christianity, all of which he having answered in the affirmative, was called on to speak for himself, and much interested the audience by his solemn and feeling manner. He spoke forcibly against Trinitarianism, assuring us that his brethren could never be made to believe in a Triune God.—"What!" said he, "if Trinitarianism be true, why did Christ, when he prayed in his agony, say, Not *my* will, but *thine* be done? Why not say, Not *mine*, but *ours* be done? He assured us, he could show many letters from Trinitarian Christians earnestly inviting him into their church, and offering him many advantages, which invitations he had rejected, from the conviction that *Unitarian Christianity alone* is the truth of Scripture; and protested that he had no sinister or mercenary motives in what he was about to do. He then called on all present to join with him in prayer, which he delivered with equal propriety and fervor, imploring the grace of God for his brethren, and praying that the afflicted might be comforted by the contemplation of the sufferings and patience of our divine Master; thus affectionately alluding to the recent trial of one of our much respected pastors. The prayer being ended, the Rev. Dr Drummond performed the ceremony of baptism. Immediately on its conclusion, that beautiful anthem was struck up,

"Glory, honor, praise and power,
Be unto the Lamb for ever:
Jesus Christ is our Redeemer,
Hallelujah! Hallelujah!"

This had a touching and powerful effect. We know not how others felt; but to us it seemed as the hymning of angels. Dr Drummond then proceeded to address the new disciple, which he did with even more than his usual eloquence and strength, taking occasion to reprobate in forcible terms that persecuting spirit which the Christians through so many ages had manifested, and still continue to manifest, towards the Jews; which spirit, united with the corruptions heaped upon Christianity, has rendered that odious in their eyes which, had it been permitted to wear its own lovely garb, would, long ere this, have incited the sons of Israel to take down their harps from the willows, and tune them to the high praises of the Redeemer.

The whole service lasted about three hours. The house was well filled; there were present a great number of Christians of various denominations, and, we are informed, several Jewish families.

Conversions from Judaism to Christianity are among rare things. What may be the final influence upon the Jews of the great change which has taken place in European countries, in the conduct of Christians towards them, it is impossible to predict. The subsiding of that deadly hostility which formerly existed against them, on the part of Christians, and the indications of a spirit more conformable to that of the true Messiah, may do something towards allaying Jewish prejudices. But still we cannot blame our brethren in the faith, for being slow to credit conversions, and to require, as in the instance we have presented, all the evidence which the nature of the case admits, before receiving them into the visible Church of Christ.

SLAVERY IN THE DISTRICT OF COLUMBIA.

We have placed on our last page the Address of a number of highly respected citizens of this city to Mr Abbott Lawrence, now Representative elect, from this district, to the next Congress. We have already given Mr Lawrence's answer, with which we expressed ourselves fully satisfied. He chooses to withhold pledges on every subject; but he looks upon slavery and the slave trade as all men of enlarged minds and of humane affections among us do; and looking upon them thus, and believing that "Slavery is the greatest moral question that has ever been presented to the people of this country," and deeming it "not less important in a political [illegible]" we cannot doubt that he will perform his whole duty on the subject.

The address is an able and, we being judges, a conclusive argument concerning the right and duty of the government of the United States, to abolish Slavery and the slave trade in the District of Columbia. We like to speak plainly on a subject which seems to us intelligible and clear, and imperatively demanding action. This is no new matter. It has been agitated once and again in Congress, and there put to sleep; it called forth a full declarative vote in the large state of Pennsylvania, six years ago; a vote that "slavery within the District of Columbia ought to be abolished;" and a similar vote, with the addition of strong terms of reprobation, and instructions to the members of Congress from the State, would have passed the legislature of Vermont, the last month, had it not been "argued from the known opposition of the Vermont delegation to slavery that the Resolution was unnecessary." It is manifest then that this subject will not be suffered to rest, nor should it be so] suffered. Numerous petitions from the North have already been presented; respected magistrates and citizens of the District of Columbia itself have remonstrated against evils which exist only by toleration from that law-making power, which can interpose for their total cure. In respect to the appalling evils of slavery, in this District of Columbia, it would be an act of supererogation in us to add any thing to the letter addressed to Mr Lawrence.

We hope and trust that steady, firm and temrate efforts will be made and persevered in on the part of the citizens of different states to forward and encourage the efforts of their Representatives in this work of reform; for it cannot, perhaps, be reasonably expected of them to press forward to the work and encounter stern resistance, unless they can be made to perceive that the sympathy of their constituents is with them.

COLORED PEOPLE OF BOSTON.

We have received from a valued correspondent the following communication respecting the people of color in this city. His statements we are confident are entitled to credit. We are fully persuaded that he has made great efforts to ascertain the condition of this part of our population, especially of the poor and destitute. Poor and destitute a great portion of them may well be, from the disadvantages under which they are placed;—and vicious also may we expect that many of them will be—many more than in the proportion of their numbers to the whites—since their children are, (we do not say from what cause) excluded from trades, and in no small degree, by circumstances beyond their control, from the benefits of the most common education.

Mr Editor,—I wish to call attention to the wants of the people of color in this city. They are many and great. For the last nine months I have taken special pains to inform myself of their wants, and to the utmost of my ability I have done all I could to assist them—and the more I see of them, the better I think of them, and feel an increasing interest in their temporal as well as spiritual affairs. As they are in a deplorable condition, I do think their case ought to be made public, because I am convinced the people in this city do not know how much these poor, oppressed and neglected people suffer for the want of employment and the necessary comforts of life.

In the American Almanac the population of the colored people of this county, is set down as 1883. Now how do this great multitude manage to live? Listen, and I will inform you. It is not by mechanical business; for this great city has only two colored mechanics—one a blacksmith in Cambridge street, and another a shoemaker in Brattle street. Of the females, not one obtains a livelihood as a milliner, mantuamaker, or tailoress. Neither is there one girl of color in Boston now learning any of these useful trades! And the boys are equally as bad off. Not one is now learning a mechanical trade, if printing is excepted, in which there may be two or three. Here then are near two thousand persons, in Boston, who are obliged to get their living by the poor means of becoming barbers, clothes cleaners, window washers, servants, domestics, day laborers &c. Can we wonder at the vanity, ignorance, idleness or vice of such a people under such circumstances? The great astonishment is, that they are able to live, and behave so well—and maintain so much moral courage, virtue and piety, as may be found among them. Some of these people are now old, some are sick, some without employment, having families dependent on them; some are in want of every comfort—wood, clothes and food. I therefore respectfully request my white friends, male and female, to remember the poor colored people of Boston. Let us feel that they are men and women, and have wants like ourselves, and have as much claim on our sympathies as those in Georgia or South Carolina. Let us act on the principle that "charity begins at home," in this case.

A Poor Layman.

We pretend to no wisdom in these matters; but we have no doubt that the class of people in which our correspondent takes so sincere an interest, have claims upon the charitable beyond what are commonly believed. With respect to their immediate wants, and relief from suffering, we are ready to point out to any whose charity may flow in that direction, a faithful almoner of their bounty, as we believe. In a prospective view, it is very possible that means may be devised without any loss to individuals or to the community, by which a reasonable number of colored youth may be trained to useful trades, and thus we may spread among them habits of greater industry and self-respect, make them more useful, and save many of them from the House of Correction or of Alms.

UNITARIAN CLERGYMEN.

It gives us much pleasure to insert the following kind and well deserved tribute of respect to three of our distinguished clergymen who have become favorably known abroad.

From the "Christian Pioneer" [Glasgow] for August.

"In the course of the last twelve months, we have had great enjoyment in the society, and high gratification in listening to the services of some of our American brethren. The thrilling pathos and beautiful delineation of human nature, which characterised the exhortations of the Rev. Orville Dewey, will never be effaced from our memory. Dr Tuckerman did not preach in Glasgow; but on Monday he met the committee of the projected "house of Refuge" in this city, and captivated the minds and hearts even of the sternest devotees of the common theology by his christian pleadings in behalf of the poor and the sinful. And the Author of the letter in exposure of the misrepresentations of American Unitarianism, inserted in our preceding pages, the Rev. Charles Brooks, will long be remembered by us, not more for his clear and powerful statements of the real state of the cause of truth and righteousness in the United States, than for his spirit-stirring and soul-sustaining anticipations of the future progress of the kingdom of peace, liberty and virtue. Fervent are the prayers for the welfare and happiness of our honored friends. May God's goodness conduct them in safety to their native shores and may they long live to diffuse the spirit of love and of a sound mind through the length and breadth of America.

CHRISTIAN EXAMINER.

We have not appropriated sufficient space to speak of all the articles in the number of this work last published, and therefore in our remarks at this time we shall adopt the *eclectic* course, beginning however with the first article. This is upon the "Present State of the Presbyterian Church." We have already in our editorial capacity given considerable room to this subject and now merely refer to the treatment of it in the Examiner as confirming our views, while at the same time it goes back in the history, of innovations which are presented briefly, though with the true philosophical elucidations. The writer in the Examiner does not agree with the genuine Presbyterians of the old school in the opinion that their church has become "*congregationalized*" (as they term it) by the influx of congregationalists, and the influence of Missionary and Education Societies, but by "the stern republicanism of our institutions, *and* the free spirit of personal inquiry which *distinguishes* this age." "Any thing of a *contrary* character" he says, "whatever imposing names or forms it may assume, whether *of* Presbytery or Bishop, is the mere shadow without the substance." The writer draws those consolations from the existing troubles of the Presbyterian Church respecting the ultimate tendency in favor of Christian light and truth which they are calculated to afford.

The second Article is a Review of a work entitled "An Argument to prove the Truth of the Christian Revelation," by the earl of Rosse. The work is spoken of with respect. The Reviewer's observations on the evidence from Prophecy are discriminating. *He* approaches the subject with the acknowledgement of its difficulties and is evidently willing that they should be met without evasion. He has done something in the way of classifications of the prophecies, so far as his limited plan allows, and also of the *formulas* with which they are introduced by our Lord, according to the Evangelists.

We are glad to find this subject discussed. It is one which demands the candid investigation and reasoning of learned theologians, that we may come to the knowledge of all that can be learned concerning it.

We can at this time speak only of one other

article and that is Dr Tuckerman's "Letter to the Executive Committee of the Benevolent Fraternity of Churches, respecting their Organization for the Support of the Ministry at Large in Boston." We deem it unnecessary to give a formal analysis of this letter. It is enough for us to bestow upon it our unqualified commendation. The experience of ordinary men upon a subject of this kind would deserve attention; but that of such a devoted servant of the less favored portion of our citizens, as the author has proved himself to be, must command general attention. The letter should be read and pondered by all who possess the common feelings of humanity. It unfolds the agency of an individual ministering to the bodies and souls of a large portion of the people of this city at a sacrifice of worldly enjoyments, and of what so many persons seem to think the only things worth living for,—next to martyrdom itself. We have nothing here to qualify, and can hardly exaggerate if we would. We heard long ago, that it was said by one of the most eminent gentlemen of that profession which brings its practitioners acquainted with people of all conditions, that the Minister at Large, (and there was then but one) was doing more good in this city than any other man—and in this letter no less than in former Reports on the subject, the assertion is fully corroborated.

Dr Tuckerman deals in no abstract speculations; he tells us what he has seen and known, and gives us the result of his experience and observation. His heart has ever been in the work in which he is engaged. No one can have listened to his simple, unfeigned, heartfelt eloquence in describing the scenes of his labors and in pleading the cause of the poor and distressed, without feeling a deep interest in his toils and trials; nor after all can the half be known.

If we had time and space, we would give some account of the contents of this letter; particularly of some of the descriptions of misery; how suffering and degradation begin, and how they might have been prevented; how our prisons sometimes become penitentiaries, and how those who might be saved, again relapse; how personal and domestic economy, may be promoted; and how while shelter, clothing, and food are thought necessary by common consent,—sympathy, counsel and encouragement are more necessary still.

We must close with congratulating Dr Tuckerman and the Public, particularly of this City, on the accession of strength and piety to the peculiar Ministry in which he has been so long engaged. May this ministry prove a bond of union between the rich and the poor; between those whom God has prospered in this world's goods, and those who feel the weight of adversity, with few outward consolations. Both indeed have their trials and temptations—the rich inasmuch as riches give power which may be abused and opportunities which may be and often are fearfully neglected;—the poor in that they have sufferings hard to be endured and temptations difficult to be resisted.

The following communication we have just received from the Agent of the American Unitarian Association who has recently returned to this city.

An Association auxiliary to the American Unitarian Association has been lately formed in Brattleborough, Vt. consisting of 15 members—Rev. Addison Brown, Agent.

Also one in Norridgewock, Maine 7 members Cullen Sawtelle, Esq. Agent.

Also one in Hollowell, Maine, of 35 members—Mr Burton, Agent. JASON WHITMAN.

REV. BERNARD WHITMAN.—This eminent Minister of the Gospel, whose life, though short in its number of years, was filled up with active duty, died in Waltham on Wednesday, the 5th inst. aged 38. The funeral services were performed on Saturday last in the House of Worship in which he had statedly ministered. A Discourse was delivered on the occasion by Rev. Mr Ripley, which is said to have been very appropriate. The Prayers were offered by the Rev. Mr Francis and the Rev. Mr Field.

We expected to have been furnished with an Obituary notice of Mr Whitman in season for insertion this week; but it was not received at the time when we were obliged to put our paper to the press.

NEW PUBLICATIONS.

The Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge. Published in London: New York:—and in Boston by Monroe & Francis. Part I.

The Boston publishers of this work have sent us a specimen number of 48 pages, in small folio form. The price marked for the number is 12 1-2 cents. The work will come very cheap, and from the great names, great both in number and respectability, of those who are responsible for the execution of the work, we cannot doubt that it will be a valuable addition to books of its class.

Harvard University.—It appears by the Annual Catalogue that the number of students in the different departments is as follows.

GRADUATES	
Theological Students	30
Law Students	32
Students attending Medical Lectures	80
Resident Graduates	7
	149
UNDERGRADUATES.	
Seniors	57
Juniors	41
Sophomores	48
Freshmen	68
	217
Total, 366.	

LIBRARY.

The whole number of volumes in the University Library is stated as exceeding 41,200.

Besides this there are in the Society Libraries 4,500 volumes.

EXPENSES.

The necessary expenses for a year are stated as follows.

Instruction, Library, Lecture-rooms, Steward's Department, and Rent and Care of Rooms,	$90.00
Board for forty-two weeks at $1.90 pr week	79.80
Text Books	12.50
Special Repairs about	3.00
	$285.30

Yale College.—From a catalogue just published of this institution, we perceive there are in the theological department 53; in the law department 43; and of the Undergraduates there are 76 in the Senior class, 82 in the Junior, 127 in the Sophomore, and 69 in the Freshman. The medical class has not yet assembled; its average number is 71. The whole number now connected with the college is 450.—When the medical department is in operation, the total number will be about 521.

Bowdoin College.—By a catalogue recently published we perceive there are in this College, 32 Seniors, 27 Juniors, 53 Sophomores, and 31 Freshmen: Total, 143.

Waterville College.—A friend has forwarded us a Catalogue of this flourishing institution, which contains the names of 109 students, viz: 14 Seniors, 28 Juniors, 31 Sophomores, 28 Freshmen, and 8 in partial course.—39 of these students are from Massachusetts, 11 from New Hampshire, 5 from Vermont, 1 from Connecticut, 1 from Virginia, 1 from S. Carolina, 1 from R. Island, and one from N. York: Total 60 from other States—Of the students in Bowdoin College all but 20 belong to Maine: of these 20—9 are from Massachusetts, 7 from N. Hampshire, 2 from N. York, and 2 from Lower Canada.

Dartmouth College, according to the annual catalogue, has 106 Medical Students, 50 Seniors, 42 Juniors, 27 Sophomores, and 53 Freshmen; total, 278; in the Academic department, 172.

Rev. Charles B. Hadduck, Professor of Rhetoric and Oratory at Dartmouth College, has been elected Professor of Rhetoric and Oratory and Pastoral Duties, in the Theological Seminary at Auburn, N. Y. It is not yet known whether he will accept the office. Preparations are making for a regular course of instruction in modern languages.

Amherst College.—For five years past, a friend of temperance in Boston has enabled the Antivenenean Society in Amherst College, to offer annually, two premiums, one of twenty, and the other of ten dollars, for the first and second best essays on temperance, written by the members, except the Faculty. At the late commencement, the first was awarded by the examiners, (Rev. Dr. Brown, Hon. Lewis Strong, and Hon. Mark Doolittle,) to Mr Otis Lombard of Springfield; and the Second premium, to Mr Thomas Hervey of Newburyport, both members of the graduating class. The influence of these premiums has been very excellent upon the cause of temperance and of rhetoric in College; and the term, for which the benevolent individual above referred to offered to give them, has now expired.

The following article was added by the Trustees to the Laws of the College at the late commencement.

"The use of Tobacco, within the College premises, shall be prohibited; except special permission may be given by the Faculty.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

CAROLINE HAYWARD.

November 5th,—Caroline Hayward departed this life, to enter on that rest prepared for all those, who, out of good works, and pure conversation, show forth the excellence of the glorious Gospel of the Son of God.

We esteem it a duty of sacred obligation to society, to commemorate by written evidence, the character of those, who have finished their course on earth; and having accomplished the great end for which mortal existence is bestowed, have been recalled home to share the joy, and participate in the employment of angels,—with them to comprehend wholly, those beautiful truths which here man knows and perceives but in part.

The subject of this brief memoir, was characterized from early childhood by conscientiousness, kindness, modesty, and strict propriety of manners; benevolence of disposition, and unbroken affectionateness in her family circle;—together with a disinterestedness which was never veiled, even by the shadow of a selfish motive. So gentle, retiring, and humble was she, that few knew (while all respected, and many loved her) the elevation and strength of her views and principles. By those with whom she was closely intimate, she was justly appreciated.

Endued naturally, with a strong understanding and intelligent mind, she manifested in their exercise, a strict sense of justice; comprehended clearly; and judged discreetly. Where her conscience, or her judgment, informed her she was right, her opinions were consistent and unshaken, yet was her mind unprejudiced and open to conviction, eager for instruction, and thirsting after knowledge.—Years of ill-health, while wasting her delicate frame, but seemed to strengthen and exalt the spirit; and the friend of her childhood, of her youth, and her riper years, recals now with a settled peace, and instructed spirit, her meek, enduring patience under painful bodily infirmities;—her resignation under consequent social and mental deprivations;—her anxieties, awakened, not to provide for her own wants, or to multiply her own comforts and luxuries,—but her solicitude for relieving, solacing, blessing, cheering, and doing good to all about her. As providence had enriched her with the means, so she neglected not the occasions of aiding those who trod less favored paths, and it is believed that no sufferer ever retired from her presence unassisted by her open-handed charity,—or uncheered by her sweet smile, and sympathizing voice. Truly may it be said of her, that she quietly showed forth her obedience to, and veneration of the Saviour, in the deeds which rose from the overflowing fountains of her unpretending benevolence; and as her piety was unostentatious,—so were her good works hidden from common applause.

Her intellectual tastes were pure and simple; and in social converse one was ever impelled to utter of her, "Blessed are the pure in heart." She had a preference for the quiet scenes of life,—and loved nature under all its aspects—solemn or serene:—her guileless heart rose instinctively from the study of beauties created,—to contemplate the glories of the Creator.

Her spirit was ever more ready to pity than to censure; and only where duty demanded condemnation, did she judge the faults and lapses of others. To her mind, gossip and scandal, vanity and folly were total strangers; but in it were beautifully illustrated those spiritual and unrivalled beatitudes, which the Saviour uttered before the awe-struck and astonished multitude, from the Mount in Galilee.

This is not an occasion on which to dwell upon the affecting change created by her removal from the domestic circle;—its griefs are sacred, let us rather then, as the chain is severed, and link by link of the refined gold is reclaimed by Him who lent it, rejoice that it was purified for that treasury where its brightness can never be dimmed. She received the blessed Gospel; she kept the sayings of its author;—she obeyed the command, "follow thou me:" therefore, mourners, 'let not your hearts be troubled,'—but forgetting your loss in the contemplation of her gain, rejoice that she has early gone to the Father, and to Him who said, "I go to prepare a place for you." Let the peace which he brought into this world, and left here, an exhaustless bequest, abide in your souls.

"Gently above the cloud of Death she rose,
Into the pure and holy home of Love."

FOR THE CHRISTIAN REGISTER.

ELIJAH W. HIBBARD.

Died in Rowe, Nov. 2, much esteemed and respected, Mr Elijah W. Hibbard, aged 30, son of Mr Charles Hibbard.

In the death of Mr Hibbard his friends and the community have suffered a severe loss; but the parents have sustained a loss for which no earthly good can compensate. It is but a few years since they were called to mourn the death of a dearly beloved daughter, taken away in the bloom of life, from the arms of a tender and affectionate husband, and with every prospect of earthly happiness in view. They are now called to mourn for a kind and dutiful son, upon whom they were fondly looking as the stay and support of their declining years. But we trust they will not mourn as those without hope. They will consider that what is their loss is his unspeakable gain.

As a brother the deceased was tender and affectionate; as a neighbor kind and obliging; as a man and member of society upright and honest, doing unto all men as he would that they should do unto him. Having in early life professed his faith in Christ, as his Saviour and Redeemer, he ever appeared to be governed by his example and precepts.

May all who knew him long remember and profit by his example. "Blessed are those servants, whom the Lord, when he cometh, shall find watching."

INTELLIGENCE.

DOMESTIC.

On Thursday last some persons were opening an old well in Hawkins street in this city, for the purpose of placing a suction pipe. Before an attempt was made to descend, a light was brought, in order, by letting it down, to ascertain whether the air was fit for respiration. The moment the light was held over the well, an instantaneous combustion took place, emitting a light blue flame, accompanied with intense heat, and jarring the ground and buildings for some rods around. Two men who were standing at the top of the well, were considerably scorched and blistered.—*Daily Advertiser.*

General Todd, formerly editor of the Argus, has been appointed postmaster at Portland, in place of Mr Mitchell removed.

The Naval Court Marshall recently commenced at the Navy Yard, Charlestown, for the trial of Lieut. Edward B. Babbit, on charges preferred against him by Com. J. D. Elliot, have fully and honorably acquitted him, in all the charges and specifications.

Official information has been received in town that the first instalment, under the Naples Treaty, amounting to $1,383,868, is paid, and is in the hands of Wells & Co. of Paris. The amount will be shipped by the Havre packets of the 16th and 24th October and 1st November.

The Trustees of Transylvania University, have elected the Rev. Mr Coit, of Cambridge, Massachusetts, President of the University.

Light Houses.—Capt. Kitson, of the Royal Engineers, came passenger in H. B. M. sloop of war Arachine, arrived at this port yesterday. He has been appointed to carry into effect an arrangement with our government, for the purpose of erecting Light Houses on the coast of Florida and the Bahamas.—*Balt, Rep. Nov. 7.*

Steamboat Accident and Loss of Life.—A letter from a correspondent in Missouri, to a gentleman of this city, under date of Oct. 25, states, that the steamboat Boonslick, in descending the river, on the previous night, came in contact with the steamboat Missouri Belle, bound to St Louis, when about 15 miles above that city, and that such were the force and [illegible] less than two minutes, in about 100 feet water. It is added that, at the time of writing the letter, fifteen or twenty persons were missing—supposed to have been lost with the boat.—*Baltimore Patriot.*

INSTALLATIONS.—On the 5th inst. Rev. T. B. Ripley was installed as Pastor of the Baptist Church in Woburn. Sermon by Rev. Dr Sharp, of Boston.

Rev. Josiah W. Powers was installed as Pastor over the second Congregational Church and Society in Kennebunk, 5th inst. Sermon by Rev. Mr Vaill, of Portland.

PRESENTMENT OF THE GRAND JURY.

The Grand Jury for the County of Suffolk, whose term of nine months service being about to expire, in taking leave of the Honorable Court, respectfully represent.

That during their period of service 272 complaints have come to their knowledge, regarding which they have sworn and examined 706 witnesses, and found and from time to time presented 222 bills of indictment. The complaints were as follows:—for larceny 102, assault and battery 69, keeping brothels 16, passing counterfeit money 16, riots 13, obtaining goods by false pretences 10, perjury 6, selling indecent prints 6, forgery 5, conspiracy 5, burglary 1, robbery 1, bigamy 1, adultery 5, fraud 2, escape from prison 3, libel 5, indecent exposure 2, violation of the powder law 2, sending challenge 1. To all these cases the Jury has given a patient and impartial hearing, having had due regard to the oaths under which they as Grand Jurors were placed.

The Gaol and House of Correction have each by this body, or by a large committee therefrom, been visited monthly, and every department of the establishments at each visit attentively examined, in performing which the Gaoler, and Deputy Gaoler, and Superintendent of the House of Correction, have rendered every facility in their power, and given such information as was needful. The Gaol has been uniformly found in a cleanly condition, well whitewashed and ventilated, and the prisoners have very generally expressed themselves satisfied with their treatment, food, and the condition of their rooms. At our last visit, on the 16th ult. the Gaoler, Mr Stevenson, furnished us with the following statement of prisoners at that time under his charge, to wit:—

For debt, males	5
Criminals and witnesses, males	62
do. females	2
	69

The Jury have been gratified on their various visits to the Gaol to find the number confined for debt has been (compared with former years) very small, and they hope their successors will find the number of this class of prisoners still more decreased, and that the practice of imprisoning poor and honest debtors will soon by common consent entirely cease.

Of the House of Correction the Jury have only to remark, that much credit is due to the Directors and Superintendent for the very perfect condition in which the establishment in all its parts is constantly kept. At our last visit, on the 17th ult. Mr Robbins, the Superintendent, furnished the following statements of convicts which were at that time in the prison, the whole number being 249, to wit:

Sentenced by the Municipal Court, males	61
" females	11
" by the Police Court, males	102
" " " females	75
	249

Grand Jury Room. }
Boston, Nov. 5, 1834. }
ENOCH TRAIN, Foreman.

FOREIGN.

London papers of the 10th ult. have been received at New York by the packet ship Philadelphia.

England.—Some sensation had been created in London, by the failure of the house of Raikes & Co. one of the oldest commercial establishments of the metropolis, the senior partner of which was governor of the Bank of England. This officer is required by the charter to hold £4000 of the stock, worth at present about £9000. It is stated that Mr Raikes was not at all indebted to the institution, and that the failure involves no consequences of more than ordinary importance. This and the other misfortunes of the same kind which have occurred on the continent, are attributed to speculations in Spanish stock, the losses occasioned by which have been immense.

At a late meeting of the British Association, in Edinburgh Mr Brunell, the Engineer, announced that he was about to complete the Thames Tunnel, with funds furnished by the British Government.

Sir Charles Grant was to succeed Lord William Bentinck, as Governor General of India. Sir John Leach, Master of the Rolls, died recently.

Ireland.—Great ravages have been made by the cholera in the neighborhood of Kileummin, in Ireland. The terror and distress created by its prevalence were so great, that the harvest was neglected.

Spain.—In Spain, the friends of the Queen are said to be much alarmed at the returning spirit of the Cortes. The final decision of that body on the subject of the financial system was not ascertained. The Queen's troops appear to have gained some advantages in the north of Spain, but nothing decisive has occurred. Owing to the state of his health, Gen. Mina had not taken command of the army, but was expected to do so shortly. Don Carlos was at Navarre. The coast of the north of Spain, from Cape Finisterre to Bidassoa, had been declared to be in a state of blockade.

Holland.—The King of Holland is stated to have issued a decree, designed to render Rotterdam a great commercial entrepot, by establishing warehouses, and making the harbour more capacious.

Portugal.—By the advices from Portugal, it appears that Don Pedro died at his Palace of Queluz on the 24th of September. On the 27th, the arrangements for the new ministry were announced. It is to consist of the Duke of Palmella, as President of the Council, the Bishop of Coimbra, Minister of the Interior; Conde de Villu Real, Minister of Foreign affairs; Duke of Terceira, Minister of War; Senor Friere, Minister Marine; and Senor Ferras Minister of Justice. There is likely to be no change in the principles or policy of the administration. On the 18th of the same month, the new Queen had announced her acceptance of a law passed by the Cortes, declaring that the Queen Regent, Donna Maria II. was of age to enter immediately upon the exercise of the powers, which belong to her by the charter.

It was stated, that Don Miguel meditated an invasion of Portugal, and was to be aided in the attempt by the advice and pecuniary assistance of the Pope and other powerful friends in Italy. He had left Rome for Genoa. It should be observed, however, that the dates from that quarter are not so late as the 24th of September, the day of Don Pedro's death.

Greece.—The insurgents in Greece have been completely defeated by the Government troops and one of their principal leaders has been taken prisoner.

Egypt.—The viceroy of has apointed Emir Bechir, a powerful chief of Mount Libanus, Governor of Palestine. The insurrection is not quite subdued, but this appointment is considered a politic measure on the part of the Viceroy, who has thus made the chief his vassal.

Mount Vesuvius.—Affecting details of a recent eruption of Mount Vesuvius, are given in letters to English editors. An eruption during the summer began to subside on the 25th of August. On the 27th, 28th and 29th, new craters opened, and produced ravages awful to contemplate. Thousands of families were compelled to fly from their native land, old and young, dragging through heavy masses of heated cinders. Fifteen hundred houses, palaces, and other buildings, and 25000 acres of cultivated land, were destroyed by the fire. The village of St. Felix, had already been abandoned. The lava soon poured upon this place, and in the course of an hour, houses, churches, and palaces, were all destroyed. Four villages, some detached houses, country villas, vines, beautiful groves, and gardens, which a few instants before presented a magnificent spectacle, now resembled a sea of fire. On the 31st of August, nothing but stones and cinders were ejected, and every prospect existed of the eruption being soon at a close. The palace of the Prince of Attayanno, and 500 acres of his land, are utterly destroyed. The cinders fell during an entire night over Naples, and if the lava had taken that direction, it is said there would have been an end to that city.

The Emperor of Russia was about to visit the Court of Berlin.

Our minister to Russia, the Hon. W. Wilkins, took his departure from London to Hamburgh on the 1st of October, in company with Mr Canning and the Marquis Douro, son of the Duke of Wellington.

[illegible] Bank of the United States, to the amount of £18,000 sterling, was lately missing from the counting house of Mr Rothschild. They were subsequently discovered, says the Times, in Paris, in a parcel of French Rentes which were transmitted thence from London. Some say that in the hurry of leaving London for Paris, a short time since, they travelled, being of very small bulk: in the pocket of the head of the house himself.

Jamaica.—Serious riots have taken place in St. Juan de Nicaragua. The natives had resolved on a general massacre of the foreigners, and several conflicts occurred, in one of which the leader of the assailants was killed. The state of things lasted nearly three weeks, when tranquillity was restored.

Mexico.—Accounts from Mexico have been received up to the 5th of October. The elections of Representatives to the National and State Legislatures had terminated in the choice generally of the friends of Santa Anna. It is said that the Central Government, which was overthrown by St. Anna himself in 1832, is to be substituted for the present system. The new Congress is to assemble on the 1st of January.

NOTICE.—A discourse will be delivered at the Old South Church tomorrow evening, [Sunday] by the Rev. Mr Putnam of Roxbury, before the "Young men's benevolent Society." Among the many Charitable associations of the present day, we know of none that has done and is still doing more good in proportion, to its means than the Society above mentioned. Its object is not merely to relieve the physical wants and sufferings of the poor, but also to administer that advice and consolation and sympathy so much needed by this class of our Community. This latter species of Charity has been too much overlooked by Societies as well as individuals; but no one who understands the workings of the human heart can for one moment doubt its importance. Show a poor man that you sympathize in his misfortunes, and you have at once the key to all his failings, and can thus give the counsel and consolation he most needs—We are glad to find that attention is being awakened to the moral, intellectual and religious wants of the poor, this being even more important than the relief of their bodily necessities, the latter not unfrequently resulting from a neglect of the former.

The Society whose claims are to be presented to the public tomorrow evening has been in operation several years, performing its work of charity silently, but surely and effectually—Its funds depend upon the annual subscription of the members and are of necessity limited. A collection will be taken in aid of the objects of the Society, and it is hoped that all those who feel an interest in the elevation of the less favoured portion of our citizens will be present and contribute according to their ability—The services will commence at 7 o'clock.

DORCAS SOCIETY.—At Park street church tomorrow evening, there will be a Sermon before the Dorcas Society by the Rev. Mr Blagden; the subject of the discourse, will be "the relation which exists between temporal sufferings and the Gospel, and the argument thus arising for the encouragement and support of charitable societies," after which a collection will be taken up in behalf of said society. Services will commence at half past six o'clock.

Nov. 13. E. MORRIS, *Sec.*

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of fifty dollars from the Female Cent Society of the Parish under the Pastoral care of the Rev. Dr Bancroft and the Rev. Mr Hill, in Worcester.

MARRIAGES.

In this city, by Rev. Mr Pierpont, Mr James Prince to Miss Mary Ann, second daughter of the late James Freeman, Esq.

On Thursday evening last week, by the Rev. Mr Lothrop, Mr Frederick A. Heath, of this city, to Miss Mary Ann Symmes, of Newton.

By Rev. Dr Channing, Mr Wm. A. Rea, of Salem, to Miss Mary Francis, daughter of Moses Wheeler, Esq.

In Chelsea, on Sunday evening last, by Rev. Mr Young, Mr Samuel Ellison, Jr. of this city, to Miss Olive A. Hersey, of Chelsea.

In Northboro' Mr Joshua Lincoln, of Leomister, to Miss Nancy M. Eager.

In Milford Mass., on Sunday evening, Nov. 2d by Rev. Mr Perry, Mr Asa Hall, to Miss Alethina Parkman.

In Walpole, on Wednesday evening, Nov. 5, by Rev. Mr Storer, Mr Charles Hartshorn to Miss Nancy Bullard.

In Philadelphia, 6th inst. by Rev. Dr Delancey, Robert Walsh, Esq. Editor of the National Gazette, to Mrs Elizabeth H. Stocker.

In Pensacola, Mr Samuel Cook of Boston, to Miss Lydia Due of P.

DEATHS.

In this city, November 5th, Miss Caroline Hayward, aged 33, second daughter of the late Dr Lemuel Hayward.

In this city, Mr Samuel Brewer, 63; John Dixwell M. D., 57.

In Watertown, Mrs Hannah, relict of the late Wm. Stone, 80.

In Waltham, Mr Micah Maynard, 34

In Hingham suddenly, Capt. Moses L. Humphrey, 56.

In Scituate, Cummings Jenkins Esq. Inspector of the Customs, 52.

On board sloop Atalanta, from Boston to Plymouth, Wm. Morton of Boston, formerly of Plymouth. He went on board the sloop in good health but died in about an hour after she had left the wharf.

In Fall River, John Brown, 20.

In Northboro', the 3d inst. Phineas Davis Esq. eldest brother of Gov. Davis, 62; Daniel Wheelock 50.

In Sterling widow Jerusha Putnam 67.

In Milford 24th ult. Mrs Diadama Wiswall, widow of the late Timothy Wiswall.

In Beverly, Mr Isaiah Low, formerly of this city, 32.

In Woburn, Mrs Abigail, wife of Mr John Symmes of Boston, 38.

In Baltimore, Mr Benj. K. Hagger, Mathematical Instrument maker, formerly of Mass. 65.

DR FRANCIS DANA, has removed to Boston, and taken rooms at Mrs Bancroft's corner of Central Court and Washington St. nov 8

CHRISTIAN EXAMINER.

AT 141 Washington street, the Christian Examiner for November, is Just published, by Charles Bowen. nov 1

NEW ENGLAND MAGAZINE.

THE New England Magazine of Nov. is Just Published, by J. T. Buckingham, Congress street, Boston.

CONTENTS.

Original Papers.—I. Thoughts on the Causes of the Present Discontents,—II. The Story Teller. No. I.—III. A Rencontre on the Alleghanies,—IV. Faust's Soliloquy,—V. Reflections of a Jail Bird,—VI. To a Lady,—VII. Etchings of the Senate,—VIII. Jonathan Jolter's Journal,—IX. My Hat,—X. To Mimosa,—XI. Scenes in Europe. Versailles,—XII. Somewhat Tender,—XIII. Europe. No. VI. Spain,—XIV. Pere La Chaise,—XV. An Hour at Mount Vernon,—XVI. Autobiography of Mathew Carey. Letters XXIV. XXV.

Comments on the Times.—The North and South,—Matthias the Prophet,—March of Anarchy,—James Sheridan Knowles,—English Strictures upon this Country.

Literary Notices.
Monthly Record.
Obituary Notices. nov 1

NEW JERUSALEM MAGAZINE, for November, this day published by OTIS CLAPP, 11 School street. *Contents:* Discourse from Matthew [illegible] Psalm—Mr Walker's Sermon—Letters of Rev. John Clowes—Employments in the Spiritual World—Distinction between the Laws of the Spiritual World and those of the Natural, arising from the fixedness of Material Things—On the name of the Lord Jesus Christ—If ye hath faith as a grain of mustard seed. nov 15

MR KINGSLEY'S NEW MUSIC
for the Piano Forte.

THE Humming Bird,—Poetry by Dr Gray.
Eves Lament,—a Sacred Song.
—*Also,*—
Answer me ye Burning Stars—written by Mrs Hemans, the Music composed for the Piano Forte by T. B. Phillips.
The Better Land.
Hour of Prayer.
I would not live alway.
For Sale by S. G. SIMPKINS Court st. nov 8

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low. sept 20 ep 1 year

FAMILY MEDICINE STORE.

JOSEPH L. MOFFAT, has recently opened in Chambers Square corner of Chambers and Poplar streets, a Retail Drug Store, where he offers for sale a new and well selected stock of Drugs and Medicines, every article of which he will warrant to be of superior quality.

J. L. M. having been regularly apprenticed in one of the best establishments in the city and having had long experience in answering the prescriptions of Physicians and in compounding Medicines feels no hesitation in assuring the citizens of West Boston, that he will not be excelled by any, either in the care or accuracy of his preparations.

In order to avoid the occurrence of any error, no vial or parcel will be allowed to leave the store without its appropriate label, excepting, Physicians Prescriptions, in which case the recipe (or a copy of it) will be retained and numbered, and a corresponding number marked on the Vial or Parcel.

Family Medicine Chests carefully put up or replenished. Teeth Brushes, Choice Perfumery, Fine Toilet Soaps and such other Fancy articles as are usually found in a Druggists Store. oct 18 3tis

BULFINCH'S POEMS.

CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

To be sold at 121 Washington street, and at the various book stores, nov 1

EMERSON'S THIRD PART.

THE North American Arithmetic, Part Third, for advanced scholars, by Frederic Emerson, is this day published. It comprises a brief view of the elementary principles of Arithmetic, with a full developement of the higher operations, and on extensive application of the science, to commercial business. This book has been looked for, with much interest, by the teachers of High schools, for several years; and its Publishers now present it with uncommon pleasure; feeling confident, that it will fully meet the highest expectations which have been entertained respecting it.

Emerson's Second Part uniting Mental and Written Arithmetic and comprising sufficient of theory and practice, for all the purposes of common business, has, within the short term of two years, become established in almost every school of eminence throughout New England, and is becoming the common Arithmetick for district schools.

Published by RUSSELL, ODIORNE & CO. oct 25 3tis

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

NEW SCHOOL BOOK.

THE INTELLIGENT READER; designed as a Sequel to the Child's Guide.

From Hon. Wm. B. Calhoun, Speaker of the House of Representatives of Massachusetts.

"I have examined the "Intelligent Reader," published by G. & C. Merriam, of Springfield, with much satisfaction. It is compiled upon an obvious and essential principle—that no pupil can become an accomplished reader, untill he has acquired a complete *understanding* of the subject of his lesson." *Oct.* 24, 1834.

From Poulson's (Philadelphia) Daily Advertiser, Oct. 21, 1834.

"It is one of the most unexceptionable and judicious selections of reading matter for American children and youth that I have ever seen. It is embellished with fine wood cuts, and its typographical appearance is very attractive. As a reading book in schools or families, it is fearlessly recommended.

A PARENT."

The Selections, besides being of an interesting character, are marked by a pleasing variety, a correctness and purity of thought, a simplicity of language and style, which peculiarly fit them for gratifying and improving youthful minds. We are particularly pleased with it as a *reading book for schools.*

We cordially recommend this book to teachers and all others who have the charge of the education of youth, as especially calculated to make *intelligent* as well as *good* readers.

JOSIAH HOOKER, BENJ. PUTNAM, GEO. COLTON, } *Town School Committee.*

Springfield, Oct. 1, 1834.

For sale by Allen & Ticknor, Crocker & Brewster, and William Paine.—School Committees and Teachers furnished gratuitously with copies for examination. nov 1 3w

HANNAH Adams' Dictionary of all Religions and Religious Demonstrations. Fourth edition, with large additions and corrections. Two copies only of this scarce work for sale by nov. 8 RUSSEL, ODIORNE & CO.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo. sept 13

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

AN extensive assortment of these articles are kept constantly on hand at the Boston Type and Stereotype Foundry, 39 Congress street, Boston.

The most skillful workmen are engaged at the above establishment, and the public may rely upon being faithfully served.

☞ Orders for foreign markets are respectfully solicited. Address J. G. ROGERS, Agent for the Company, Boston. oct 25

DAUGHTER'S OWN BOOK.

COMPRISING Practical Letters from a Father to his Daughter; put up in various bindings, from 50 cents to $1 25

'It is an excellent publication, admirably adapted to the wants of daughters.'—*Evening Gazette;*

'A neat and valuable book, and deserves to be favorably received.'—*Springfield Gazette.*

'It contains what every affectionate parent must *feel* in relation to a beloved daughter, but what few have the ability to express.'—*Plymouth Democrat.*

'It is the production of a chaste and elegant writer, and in point of utility and literary merit, yields to none.'—*Literary Gazette.*

'It furnishes much excellent instruction on the culture and discipline of the female mind.'—*Zion's Herald.*

'It is the most valuable treatise that has been published, and we recommend it to every parent and daughter in our country.'—*Unionist.*

'The "Daughter's Own Book" is so beautiful, that though of a serious cast, daughters exclaim "Oh give ME the book, and I am sure I shall read it." '—*Editor of Rosebud.* Published by LILLY, WAIT & CO. 121 Washington street. sept 13

PARAGRAPH BIBLE.

THE Holy Bible, containing the Old and New Testament, translated out of the original tongues, and with the former translations diligently compared and revised. The text is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin, for reference.

ADVERTISEMENT. Lest any one who sees this Bible should imagine that it is a new translation, or an amendment of the old,—he is assured that not a word is altered from the common copies. The arrangement is new, and is intended to prove that the Bible has beauties which have hitherto been obscured by an improper and almost ridiculous subdivision of its sacred contents.

Just published by PERKINS, MARVIN & CO. 114 Washington street. oct 11

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12, Milk-st. nearly opposite the Mansion House, where he will attend to all operations on the TEETH.

Reference to W. P. GREENWOOD, Surgeon Dentist, and Dr M. S. PERRY. sept 27

HYMN BOOKS.

BELKNAP'S, Dabney's, Sewall's, Willard's and Greenwood's Hymns, constantly for sale by the hundred or single copy, on the lowest terms by Oct 4 epistf RUSSELL, ODIORNE & Co.

AMERICAN MAGAZINE.

THE First Number of the American Magazine, a Useful and Entertaining Knowledge, is Just published by Freeman Hunt, No. 47 Court street. Each Number of the work is to be illustrated with numerous engravings, by the Boston Bewick Co. $2 a year. Sept 6

WORKS OF RAMMOHUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

SPARKS' TRACTS.

A collection of Essays and Tracts in Theology, from various authors, with Biogiaphical and Critical Notices. By Jared Sparks, now nearly out of print, for sale by Oct 4 RUSSELL ODIORNE & Co.

DABNEY'S HYMNS.

THE Cambridge Selection of Hymns and Psalms, for sale at a very reduced price, by sept 20 RUSSELL, ODIORNE & CO.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen. Aug. 5.

POETRY.

The following original Hymns were sung at the Ordination of Mr Barnard and Mr Gray on the 2d inst.

HYMN.

Thou! from the whirlwind who didst shed
In tongues of fire thy spirit blest,
Now on each consecrated head
Let that celestial influence rest!

Though gifts of speech and healing art
Be to their humbler powers denied;
Yet warm with charity their hearts!
Let faith their wavering footsteps guide!

Thy gospel, sent to bless the poor,
May they reveal in accents meek,
Till souls, which earthly want endure,
In hope shall heavenly treasures seek.

Freely received, and freely given,
May they the priceless gem bestow,
Whose radiance lights the pure in heaven,
And cheers the trembling eye below.

And may they, armed with truth divine,
Lead up the sons of sin and fear,
Above as stars of heaven to shine,
With beams of love enkindled here.

HYMN.

"Feed my sheep," the Saviour said
To the chosen of his love;
"Feed them with the living bread,
Guide them to the world above.
Feed my lambs," the Shepherd cried;
"Ere their tender hearts are cold,
Chilled with worldliness and pride,
Bring them safely to my fold.

"Preach my gospel to the Poor;
Sunk in earthly want and wo,
Give them treasures that endure,
Peace and heaven-born hope bestow.
At the hedges and highways,
Where they grope in dust and sin,
Loud the gospel summons raise,
Call the hapless wanderers in."

On the sacred errand bent
Two and two they sallied forth;
Darkness vanished where they went,
Peace immortal dawned on earth.
In their holy steps to tread,
Other two we now ordain;
On their path thy glory shed!
Lord, their steadfast feet sustain!

Heralds to the young and low,
Give them words to touch and win;
Words to calm the sobs of wo,
Words to wake the sleep of sin.
Heralds of eternal truth,
Arm them with immortal love;
Spread thy shield around their youth,
Take their honored age above.

MISCELLANEOUS.

LETTER TO MR ABBOTT LAWRENCE.

From the Daily Advertiser of the 5th inst.

Boston October, 28th, 1834.

Sir,—the undersigned, citizens of the first Congressional district of this Commonwealth, would respectfully address you, on a subject deeply connected, in our opinion, with the honor and welfare of our country. Having permitted yourself to be nominated, as a candidate for Representative in Congress from this district, we trust it will not be deemed intrusive, on our part, to solicit from you an expression of opinion, upon certain prominent points of public policy, which we have reason to know, will require the attention of the next Congress of the United States. We do not ask you, while a candidate for a public station, to pledge yourself to any detailed course of measure,—but we presume that no gentleman, for whose character we entertain so unfeigned respect as we do for yours, would wish to avoid a candid avowal of his sentiments, on any political and moral question, having important practical bearings, when asked by any of his fellow citizens, for an honest purpose, and in a respectful manner.

The subjects to which we would invite your attention are Slavery, and the American Slave Trade, as they exist in the District of Columbia.

It is well known that, while Congress has no power to abolish Slavery in any State of the Union, it has by the Constitution of the United States, the right to legislate for the District of Columbia, as full and uncontrolled, as the right of any individual State to pass laws within its own limits. The Constitution provides, that Congress shall have the power "to exercise exclusive legislation, *in all cases whatever*, over such district, not exceeding ten miles square, as may, by cession of particular States, and the acceptance of Congress become the seat of government of the United States." Slavery in the District of Columbia presents therefore, in its relation to us, an entirely different question from Slavery within any of the States; one on which it is equally the right and duty of the people in every part of this country to acquaint themselves, and to make their wishes heard through their representatives in Congress.—While we permit the National Representatives of this Commonwealth to sit silent and inactive on this subject, without an effort to end Slavery and the traffic in Slaves in the capital of our common country, Massachusetts is as truly a Slave-holding and Slave-trading State, as Virginia or Louisiana. The sin and disgrace of sanctioning such oppression is in the strictest sense, national;—and no apology or palliation can be pleaded, if we relax our attempts to rectify these acknowledged violations of right.—Measures are in train to lay the facts on these subjects more thoroughly before the American people and their Representatives in Congress; and it is believed to be impossible they should produce any but their appropriate effects, in exciting and strengthening their determination to redress, in a constitutional and peaceful manner, the gross abuses, for which we are all equally responsible.

The number of slaves in the District of Columbia, amounted at the last census, to six thousand and fifty: being about one seventh of the whole population. The small proportion of Slaves to free persons in the District, and the consequent facility of emancipation, have been long looked to with hope, by the friends of humanity and of the permanent interests of the country. It has been seen that, while inducements to abolish slavery in the metropolis of the Union are, to say the least, as powerful; as they could have been with our fathers to remove it from our own borders, no plausible objections could be urged against the measure by the neighboring slave states, that might not with equal force have been made by Maryland and Virginia, to emancipation in Pennsylvania or New Jersey. For many years, scarcely a session has passed without petitions for the abolition of Slavery at the seat of government. The inhabitants of the District are to a very considerable extent, known to be favorably disposed towards the measure. A petition to this effect was presented to Congress in 1828, signed by more than one thousand inabitants of the Distirct. The House of Representatives of Pennsylvania, in 1828, passed a nearly unanimous vote, "that Slavery, within the District of Columbia, ought to be abolished;"—Numerous petitions on the subject, were sent from New England, at the last session of Congress, one of which contained upwards of two thousand names,—mostly of Citizens of Massachusetts, earnestly praying for the entire abolition of slavery in the District. On the 15th of the present month, a resolution came up for consideration in the Legislature of Vermont, "declaring slavery and the Slave Trade inconsistent with the Bill of Rights, a national evil, disgrace and crime," and instructing the members of Congress from Vermont to endeavor to procure the abolition of slavery and the Slave Trade in the District of Columbia. It was argued from the known opposition of the Vermont delegation to slavery, that the Resolution was unnecessary, and it was lost by a vote of 103 to 90.

The laws of the District of Columbia, regulating slavery, mostly consists of the slave laws of Virginia and Maryland, as they existed thirty years ago, when those two States ceded to the United States the ten miles square, which form the Seat of Government. To say that these laws are unequal and unjust, is but to describe them as adequate to sustain a relation, the essential attribute of which is injustice. Slavery every where, teaches that some men are created wholly for the convenience of others, and, consequently, that such an one has no right to the earnings of his own toil, or to the wife or children of his love. But, to these principles, and such as these, which are at the foundation of every slave code, the laws of the District of Columbia add extraordinary and gratuitous severities. It is inconvenient, within our present limits, even to enumerate these. It will be sufficient to point, as a specimen, to the familiar fact, that, while in every civilized country, every man should be presumed free, till he is proved to be a slave,—in the capital of Republican America, on the contrary, every colored man is liable to be arrested, imprisoned, and sold for a slave, if he happen to be unprovided with the means to prove his freedom. This law is not suffered to be idle, but is every year enforced, in the City of Washington, against numerous persons of color,—as may be seen by reference to the newspapers published in the District. From the "Globe" on the 18th of July last, we copy the following advertisement, to illustrate the practices which are bringing dishonor on the country we are accustomed to call 'the freest on the face of the earth."

NOTICE.

Was committed to the prison of Washington County, D. C., on the 19th day of May, 1834, as a runaway, a Negro man who calls himself DAVID PECK. He is 5 feet 8 inches high. Had on when committed, a check shirt, linen pantaloons, and straw hat. *He says he is free*, and belongs to Baltimore. He is a bright mulatto, stout, and well made, and about 22 or 23 years of age. The *owner* or *owners* of the above described Negro man, are hereby requested to come forward, prove him, and take him away, or *he will be sold* for his prison and other expenses, as the *law* directs.

James Williams,
Keeper of the Prison of Washington County,
District of Columbia.
For Alex. Hunter, M. D. C.

June 7—8

It appears from this advertisement, that the slavery of the unfortunate man is not only presumed, but predetermined. If not already a slave, he is to be made one, to pay the United States for the expense of having suspected him. And this is the employment of officers of this Republic, whose salaries all of us, and this unhappy individual himself, who is now, in all probability, languishing in hopeless bondage, have contributed to pay!

While human beings are, by the laws of the National Government, mere goods and chattels, they will of course, occasionally change owners, like other property. The traffic in men, in the District of Columbia, is however, in its character and extent, peculiarly dreadful and revolting. The seat of government is (with perhaps one exception) the greatest slave market in the Union. The slave trade carried on by sea and land, between the District of Columbia and the Southern ports, is "as regularly and systematically conducted, as any that is driven between New York and Liverpool or Havre." The same traffic, which, by the law of this land, is Piracy if perpetrated on the Coast of Africa, is a lucrative and well encouraged branch of commerce between Washington and New Orleans, employing a great amount of capital in vessels, prisons, and human bodies. Extensive dealers are settled in the District, who collect immense numbers of adults and children, for sale in the Southern markets. These dealers employ, for the safe keeping of their human merchandize, partly *their own private prisons*, used solely for the slave trade, and partly the public prison of the District. From a statement, furnished by the keeper of the jail in Washington, it appeared that, in five years, upwards of four hundred and fifty colored persons were committed to the National prison, in that one city, for *safe keeping*, that is, until they could be disposed of, in the course of the slave trade;—besides nearly three hundred, who had been taken up as *Runaways*. Massachusetts pays its quota for the support of this prison, thus used in the domestic slave trade, and of course assists in carrying it on. Are her citizens aware that their money goes for such a purpose? Of the horrors of this trade,—the whips,—the fetters,—the handcuffs, the chains,—the gags,—the thumb-screws,—the separation of parents and children,—the kidnapping of free citizens,—the infernal secrets of the slave prison and slave ship,—they and their Representatives will, ere long, be made aware. We know and can prove these things by incontestible authority—but, for the sake of brevity, we confine ourselves, at present, to matters so far of public or official notoriety, as, in some good degree, to carry their own proof with them. With this view, we copy from a single newspaper, (the Washington "Globe" of the same day with that containing the "Notice" we have above extracted,) three advertisements, which sufficiently indicate the extent of this business.

CASH FOR NEGROES.

We will pay the highest price for *any number* of likely Negroes, from 12 to 25 years of age. *As we are at this time permanently settled in the market*, we can at all times be found at Mr Isaac Beer's Tavern, a few doors below Lloyd's Tavern, opposite to the Centre Market, in Washington, D. C., or at Mr McCandless's Tavern, corner of Bridge and High Street, Georgetown. Persons having servants to dispose of, will find it to their advantage to give us a call.

Birch & Jones.

June 10.

CASH FOR ANY NUMBER OF NEGROES.

Including both sexes, from 12 to 25 years of age. Persons having likely servants to dispose of, will find it to be their interest to give us a call, as we will give higher prices, in cash, than any other purchaser who is now, or may hereafter come into the market.

Franklin, Armfield & Co.

Alexandria, May 28.

CASH FOR ONE HUNDRED AND FIFTY NEGROES.

We will pay the highest prices in cash, for one hundred and fifty likely young Negroes, of both sexes, families included. Persons wishing to sell will do well to give us a call, *as we are permanently settled in this market*. All communications will meet attention. We can at all times be found at Mr W. Robey's on 7th street, south of the Centre Market House, Washington City, D. C.

Joseph W. Neal & Co.

Mr Miner of Pennsylvania, in the course of his speech on this subject, delivered in Congress, in 1829, read the following presentment, made by the grand jury, at Alexandria, in 1802.

'January Term, 1802.

'We, the grand jury for the body of the county of Alexandria, in the District of Columbia, present as a grievance the practice of persons coming from distant parts of the United States into this District, for the purpose of purchasing slaves, where they exhibit to our view a scene of wretchedness and human degradation, disgraceful to our characters as citizens a free government.

'True it is, that those dealers in the persons of our fellow men, collect within this District, from various parts, numbers of those victims of slavery, and lodge them in some place of confinement until they have completed their numbers. *They are then turned out in our streets, and exposed to view, loaded with chains as though they had committed some heinous offence against our laws.* We consider it a *grievance*, that citizens from distant parts of the United States, should be permitted to come within the District, and pursue a traffic fraught with so much misery to a class of beings entitled to our protection by the laws of justice and humanity; and that *the interposition of civil authority cannot be had to prevent parents from being wrested from their offspring, and children from their parents, without respect to the ties of nature.* We consider those grievances demanding legislative redress; especially *the practice of making sale of black people, who are, by the will of their masters, designed to be free at the expiration of a term of years*, who are sold and frequently taken to distant parts, where they have not the power to avail themselves of that portion of liberty which of was designed for their enjoyment.'

Judge Morrel, in 1816, delivered a charge to the grand jury of Washington, at the January session of the Circuit Court of the United States, in which he called their attention to the slave trade carried on in the District. He said that the frequency with which *'the streets of the city had been crowded with menacled captives, sometimes even on the Sabbath*, could not fail to shock the feelings of all humane persons; that it was repugnant to the spirit of our institutions, and the rights of man, and he believed was calculated to impair the public morals, by familiarizing scenes of cruelty of the minds of youth."

Since the periods of the above presentment and charge, no melioration has taken place in the slave laws of the District. Public sales of slaves by auction, are as common as ever,—but the dreadful spectacle of human beings handcuffed in couples, and chained together in droves of twenty or thirty each, and the sound of their cries and groans,—have become so offensive to the inhabitants of Washington, that it is now usual, for these processions of captives to leave the city, late on Saturday night.

In a preamble to resolutions offered by Mr Miner to the House of Representatives, January 9, 1829 he makes the following statements, which may be considered as giving a correct view of the present state of the slave trade, in the District.

'Whereas the laws in respect to slavery within the District have been almost entirely neglected; from which neglect, for nearly 30 years, have grown numerous and gross corruptions.

'Slave dealers, gaining confidence from impunity, have made the seat of federal government their head quarters for carrying on the domestic slave trade.

'The public prisons have been extensively used, (perverted from the purposes for which they were erected,) for carrying on the domestic slave trade.

'Officers of the federal government have been employed, and derive emoluments from carrying on the domestic slave trade.

'Private and secret prisons exist in the district for carrying on the traffic in human beings.

'The traffic is not confined to those who are slaves for life, but persons having a limited time to serve, are bought by the slave dealers, and sent where redress is hopeless.

'Others are kidnapped and hurried away before they can be rescued.

Instances of death, from the anguish of despair, exhibited in the District, mark the cruelty of this traffic.

'Instances of maiming and suicide, executed or attempted, have been exhibited, growing out of this traffic within the District.

'Free persons of color coming into the District, are liable to arrest, imprisonment, and sold into slavery for life, for jail fees, if unable, from ignorance, misfortune or fraud, to prove their freedom.

'Advertisements beginning, 'We will give cash for one hundred likely young negroes of both sexes, from eight to twenty-five years old,' contained in the public prints of the city, under the notice of congress, indicate the openness and extent of the traffic.

'Schemes of human beings exposed at public vendue are exhibited here, permitted by the laws of the general government.'

The continuance of these enormities, immediately under the eyes and within the control of Congress, while it is the theme of reproach from every intelligent traveller through the land, and in every civilized nation in the world, is every where to the friends of America and liberal institutions, a fruitful source of mortification and regret. The venerated Lafayette says, "When I am indulging in my views of American prospects and American liberty, it is mortifying to be reminded, that a large portion of the people in that very country are slaves. It is a dark spot on the face of the nation. *Such a state of things cannot always exist.*"

If such a state of things is not always to exist, even in the very capital of the country and under the sanction of its Government, it must be because the representatives of the free states will, at some time or other, raise their voices firmly against it. When shall that time be? Can any one, who understands the nature of this or of any other moral evil, believe that there will be a safer or more convenient time to do right, than the present? If we shrink from the idea of sanctioning eternal slavery, it seems the dictate of prudence, no less than of duty, to see that the rights of man grow not obsolete by lapse of time, and to prevent the owners and traders in human beings from gaining a prescriptive and vested right to do wrong.

It is believed that if the people of the United States were truly informed of the facts on this subject, and were fully aware that they possess the constitutional right to control them, the free States would not tolerate, for a single year, such sinful and disgraceful inconsistencies between national conduct and profession.

We are accustomed to take an honest pleasure in the achievements of our fathers. Did they command the sympathy of mankind from their courage and endurance half so much as from the great cause of human rights to which they were pledged? Are we even in the metropolis of our country living by the principles for which they were willing to die? What is the chief glory of a free country, but that there the laws govern and not men? What is the value of republican America to the world? Does it not mainly consist in the moral power her example carries with it? In reducing to triumphant practice the splendid theories of liberty and equal laws, for which all the nations pant? But what becomes of this moral power, and what is our value to mankind, when it is known that we cherish, at the very heart of the nation, slavery in its most hateful form. The friends and foes abroad, who are eagerly watching our great political experiment of popular rights, may justly inquire what that experiment can be expected to prove. Can it be successful, or even decisive, when tried by those, who do not hesitate to withhold from one portion of the people, all personal rights whatever? Such inquiries may be silenced, if not satisfied, when we plead to them, that our peculiar constitution of government forbids our interfering in the internal relations of the slave states; but how can we justify our apathy, when we are reminded that no such difficulty prevents our doing justice to the twenty six thousand slaves, who are under the exclusive control of the American Congress. The government has permitted more than thirty years to pass, since the District of Columbia was ceded to the U. S. without the slightest movement towards the abolition or even mitigation of slavery, and with an ever-increasing, domestic slave trade growing up, under its sanction or neglect. Are we not, as a people, "living down the foundation principle" of our institutions.

The numerous petitions, which have been presented to Congress, on the subject of slavery and the slave trade at the seat of government, have been invariably received with neglect. The practice has been to refer them to the committee on the District of Columbia; and, as that committee seldom even reports at large on the subject, this direction given to the petitions is understood to be equivalent to their rejection. The representatives of the free states should not suffer any course to be taken on this subject, which might argue in them, or their constituents, either timidity or indifference in the cause of the oppressed.

We ask you, Sir, to aid us in this cause, and we should be gratified to know that you will use your endeavors in the National Counsels, if your fellow citizens shall call you to them, to procure for this subject a full and deliberate investigation. We ask of you, if you should be elected as a Representative from Massachusetts, that you would lend your vote and the weight of your official and personal character, to remove slavery and the slave trade forever from the capital of the nation, and we would now, most respectfully inquire, whether you are, or are not favorably disposed to the early and decisive action of Congress on the subject.

Feeling, as we do, the importance of the questions at issue between the two great parties in this country, we should be unwilling to introduce into the elections any new causes of difference, of a merely political character. But this question is not only, nor chiefly of political expediency. We hesitate not to say that that it is the greatest *moral* question, that now is, or that ever has been submitted to the people of this country. The thing must be looked at and decided. No one can accuse them of having come up hastily or prematurely to its consideration. It is pressing upon us at home and abroad. It is before our eyes. It appeals to our consciences. We can no longer forget it. We are incessantly reminded that, if we are not innocent in this matter, we are doing a tremendous wrong. In these circumstances, it cannot be safe to defer action on this subject, to that more convenient season, which will probably never come. Is it, or is it not a question of right and wrong? If it be, then as it is never too late so it can never be too soon to do right.

We are sir, with great respect,
your fellow citizens,

E. M. P. Wells,	D. L. Child,
James Loring,	T. Bulfinch,
S. E. Sewall,	S. G. Shipley,
Ellis Gray Loring,	Drury Fairbanks,
A. Brownson Alcott,	Edwin Pronk,
John S. Williams,	John Gulliver,
Charles T. Hildreth,	Francis Jackson.
Thomas R. Sewall,	

To Abbott Lawrence, Esq.

SLAVERY IN KENTUCKY.

Declaration and Resolutions of the Synod of Kentucky concerning Slavery.

This Synod, believing that the system of absolute and hereditary domestic slavery, as it exists among the members of our communion, is repugnant to the principles of our holy religion, as revealed in the sacred Scriptures, and that the continuance of the system, any longer than is necessary to prepare for its safe and beneficial termination, is sinful, feel it their duty earnestly to recommend to all Presbyteries, church sessions, and people under their care, to commence immediate preparation for the termination of slavery among us;—so that this evil may cease to exist with the present generation; and the future offspring of our slaves may be free.

In recommending that emancipation be universally extended to all slaves hereafter born, this Synod would not be understood as excluding those now living from the operation of the benevolent principle above commended. They believe there may be at the present time many slaves belonging to members of the Presbyterian communion, whose situations would be greatly improved by emancipation; and that many others, especially of the children and youth, might be prepared for freedom by the use of reasonable efforts on the part of their masters. But it is difficult to provide by general rules for such individual cases, and this Synod think it best to leave them to the operation of the Christian law of love on the consciences of men.

For the purpose of promoting harmony and concert of action on this important subject, the Synod do

Resolve, That a committee of ten be appointed, to consist of an equal number of ministers and elders, whose business it shall be to digest and prepare a plan for the moral and religious instruction of our slaves, and for their future emancipation, and to report such plan to the several Presbyteries within the bounds of this Synod, for their consideration and approval.

Resolved further, That this Synod have unabated confidence in the scheme of African Colonization, and hope of its great usefulness: and that we look upon African Colonization as one interesting door of hope opened to us in the providence of God for doing a signal service of patriotism to our common country, an act of justice to the unfortunate African race among us, and for spreading the blessing of civilization and the everlasting gospel in the interior of Africa.

After considerable discussion the paper was adopted: the yeas and nays being call for, are as follows: viz:—Yeas 56—Nays 8—Non Liquets 7.

William Blackwood.—Mr William Blackwood, the proprietor and publisher of the celebrated Magazine which goes by that name, died at Edinburgh on Tuesday. He had been in a very delicate state of health for some time past. He was considerably advanced in life. It is not generally known that he was editor as well as proprietor of Blackwood's Magazine. He was greatly assisted by Professor Wilson. Not only were all that distinguished writer's contributions inserted, but his recommendation or otherwise of the articles of others went a great way in influencing the decision of Mr Blackwood. Mr B. corresponded himself with all the contributors to his Magazine, and by this means increased his attachment both to it and himself. He was extremely liberal in the remuneration he gave for contributions. Other publishers regulate the price they give for articles by the length to which they extended; but Mr Blackwood, when he met with an article that particularly pleased him, would often give four times the price for it which it would have brought if paid by the sheet—adding, when authors would have expressed their supprise at his liberality, that he never paid for literature by the yard, as if paying for a piece of cloth; but that he wished to measure the quality rather than the quantity. This Magazine is a most valuable property. Perhaps it is the most profitable of the kind in the world. It has a circulation of nearly 9000 copies monthly.

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Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

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